The Outlook

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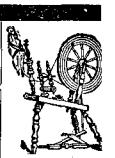

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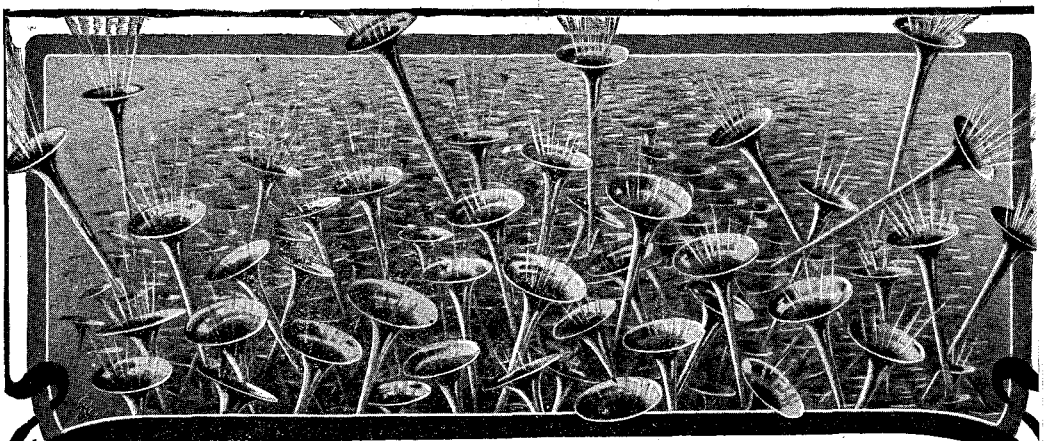

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The Outlook

Published Weekly

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The Tariff Crisis in Congress

The event of the week in Congress was the vote in the Ways and Means Committee of the House of Representatives upon the Babcock amendment to the tax reduction bill. This amendment put upon the free list the important iron and steel products which this country is now selling abroad in large quantities. The list includes all structural steel and iron, boiler plates, steel rails, and nearly every steel product in the form used as raw material by our manufacturers of machinery and implements. The fact that our manufacturers can sell these goods abroad, after paying for transportation, at as low a price as foreigners can make in their own markets, is assumed to indicate that our manufacturers can afford to sell them to their own countrymen as cheaply as foreigners could sell them if our tariff were removed. The bill would not guarantee that our manufacturers should sell as cheaply at home as abroad, but merely that they should not charge at home more than their price abroad plus the cost of shipping the goods back to this country. This amendment came within one vote of being adopted by the Committee, as the other Republican member from the Northwest, Mr. Tawney, of Minnesota, supported Mr. Babcock, and they had of course the united support of the Democrats. Mr. Babcock says that the fight is not over yet, and that he will bring his amendment before the House, where it is more popular than in the Ways and Means Committee. This claim we may well believe, as most of the members of the Ways and Means Committee are noted for their strong protectionist leanings. It is certain that the amendment would have the support of the country at large—for in America's "committee of the whole" there are not nine Republicans to six Democrats, as on the Ways and Means Committee, but only nine Republicans to eight Democrats, and a measure supported by all Democrats and even one-fourth of the Republicans has an overwhelming majority.

❀

Senator Platt on Protectionist Excesses

The rising protest against extreme protectionism manifested in the House by the vote on the Babcock amendment had almost as striking a manifestation in the Senate in the attitude taken by Senator Platt, of Connecticut, toward Cuban reciprocity. Next to the sugar-growers of the West and South, the Connecticut tobacco-growers are the most vigorous antagonists of any measure of relief for Cuba, but despite this opposition from some of his own constituents, Senator Platt is emphatically in favor of fulfilling the expectations of help from this country which so strongly influenced the Cuban Convention to accept the "Platt amendments" as a part of their Constitution. Senator Platt's present words of warning to his party are as follows:

> I am a protectionist and have been so much so that I have been called a partisan. I am as strong a protectionist now as ever, but I believe that proper and reasonable tariff concessions can be made on Cuban products, in return for Cuban tariff concessions on American products, which would greatly benefit the trade of both countries and not appreciably injure any American industry. I think the cause of protection is being wounded now in the house of its professed friends, and that the free-trader cannot injure the cause of protection as much as protectionists who insist upon unreasonable and unnecessary customs duties.

It requires very little knowledge of history to recognize the wisdom of Senator Platt's attitude. It was the excesses of Toryism which produced the American Revolution, the excesses of Federalism which produced the triumph of Jeffersonian Democracy, the excesses of the slavocracy

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which produced the triumph of Republicanism, and now, in turn, the excesses of protectionism threaten overthrow of the party which has come to be its champion. The great body of men do not closely study economic questions, but follow leaders whom they have learned to trust. If the protectionist leaders allow their cause to be identified with one hundred per cent. tariffs against Cuban sugar and tobacco and forty per cent. tariffs in favor of the steel trust, their leadership will lose its hold on a vast body of citizens.

❀

The Philippine Sedition Law

Senator Foraker treated the Senate to a surprise last week, and for one day converted a rather dry and academic debate into a highly dramatic and intensely interesting one. Among the acts of the Philippine Commission is one defining treason and cognate offenses and prescribing penalties. This enactment has been subjected in this country to severe criticism, especially two clauses. The first of these clauses reads as follows:

> Every person owing allegiance to the United States or the government of the Philippine Islands, and having knowledge of any treason against them or either of them, who conceals, and does not as soon as may be disclose and make known the same to the provincial governor in the province in which he resides, or to the civil governor of the islands, or to some judge of a court of record, is guilty of misprision of treason, and shall be imprisoned not more than seven years and be fined not more than $1,000.

This clause Senator Hoar denounced in characteristically vigorous language. Thereupon Senator Foraker had the clerk read to the Senate for its information the United States statutes on this subject, passed in 1790 and in force in the United States ever since, from which it appeared that the section in the Philippine law which Senator Hoar had denounced as unparalleled in the history of human cruelty was copied substantially *verbatim* from the United States statute. That the reader may see now close the copy is, we reproduce here the section of the United States statute which the Philippine Commission followed. It should be added, though this did not appear in the Senate debate, that this statute of 1790 was passed in both House and Senate without a division, and that the Senate which passed it included in its membership six members of the United States Constitutional Convention and one of the signers of the Declaration of Independence:

> Every person owing allegiance to the United States and having knowledge of the commission of any treason against them, who conceals, and does not, as soon as may be, disclose and make known the same to the President or to some judge of the United States, or to the governor, or to some judge or justice of a particular State, is guilty of misprision of treason, and shall be imprisoned not more than seven years and fined not more than $1,000.

To complete the record, it should be added that Senator Hoar, on having his attention called to the parallel, mildly disapproved the United States statute, and declared it inapplicable to the Philippines because in the Philippines America is "a foreign country" where "the whole population are against you;" the first statement being diametrically opposed to the decision of the Supreme Court of the United States, which has officially decided that the Philippines is not a foreign country, and the second being diametrically opposed to the testimony of Judge Taft, who, after formally visiting forty provinces in the Philippines, bears testimony to a very different state of feeling. The other clause in the Philippine statutes to which special exception has been taken is as follows:

> Until it has been officially proclaimed that a state of war or insurrection against the authority or sovereignty of the United States no longer exists in the Philippine Islands, it shall be unlawful for any person to advocate orally or by writing or printing or like methods the independence of the Philippine Islands or their separation from the United States, whether by peaceable or forcible means, or to print, publish, or circulate any handbill, newspaper, or other publication advocating such independence or separation. Any person violating the provisions of this section shall be punished by a fine of not exceeding $2,000 and imprisonment not exceeding one year.

The careful reader will observe, what the critics of this statute have not always noted, that this law by its own terms expires whenever the present insurrection against the authority of the United States comes to an end. There does not seem to us in this statute any violation of the rights of free speech. We do not think that Lord Howe would have allowed free discussion of the rights of Great Britain to be carried on in New York or Philadelphia while the British troops were in

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possession of those cities, or that Washington would have allowed Tories to argue against the right of the colonies in territory which his troops controlled. We think that Abraham Lincoln was entirely right in sending Vallandigham into the Confederate lines, when he defended secession and discouraged enlistments in Ohio. The same question cannot be, at the same time and in the same territory, debated peacefully and fought out with arms. The revolutionist must take his choice of methods; he cannot employ both simultaneously.

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Salaries of Judges Senator Hoar's bill increasing the salaries of the Federal Judges by twenty-five per cent. ought to be passed by Congress without delay. It is a matter of regret that he did not bring before the House again the bill presented last year, which provided for an increase of fifty per cent.—an increase which would still have been too small; for the Federal judges, like many other officers of the Government, are, from the standpoint of the scale of living in this country and its resources, grotesquely underpaid. The judges of the Supreme Court in New York City are paid $17,500, which is only a moderate salary. The Associate Justices of the United States Supreme Court, the first tribunal in the country and perhaps the first tribunal in the world, are paid only $10,000 a year, while the Circuit Judges are paid $6,000 and the District Judges $5,000. A position on the bench of the United States Court is one of the great prizes of the legal profession, and these courts ought to command, and have commanded, the very highest legal talent; but it is a great piece of injustice to offer to a lawyer at the head of his profession, with the incomes which in these days are readily secured by the leaders of the bar, a judicial position which pays him $5,000 a year. In all parts of the country, except in the rural districts and in a few interior communities where the rates of living have not materially risen, there has been a great advance in the necessary expenses of life during the past twenty years. There has been also a corresponding advance in the incomes of men in nearly all the professions, especially in the legal profession. Eminent lawyers in all parts of the country now receive very large incomes. A lawyer of the highest character and of great distinction said some time ago, in a private conversation, that the offer of a position on the bench of the United States Supreme Court, made to him by the President of the United States, kept him awake several nights deliberating whether he could, in justice to his family, accept the great reduction of income involved; he finally decided that he could not. Government positions ought not to be made so profitable as to become tempting from a financial point of view; but Government servants ought to be paid so well that they are not harassed by financial anxieties, nor required to live below the standards of other people about them. With our immense resources, the enormous amount paid for pensions, the high rate of living throughout the country, and the very large incomes received by successful men in every branch, it is in the last degree illogical and unjust to establish a rate of payment inconsistent with a comfortable way of living, in return for the highest expert services rendered to the people. The English policy of a liberal payment to the judiciary and to the higher officers of the State is far more logical. The English Lord Chancellor receives $50,000; the Chief Justice of the United States ought not to receive less. If he is a great lawyer, as he ought to be, his acceptance of the position, even at that figure, involves in many cases a serious reduction of income. The salary offered to the Circuit and District Judges is less by one-half than that paid to the Police Justices of this city. Such a condition of affairs is a National scandal; and Senator Hoar's bill cannot be passed too promptly.

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To Restrict Immigration The Associated Charities of Boston have adopted a striking set of resolutions urging the restriction of immigration by the test of illiteracy, in order to preserve American standards of citizenship and prevent the growth of pauperism. In regard to the latter object, which comes so directly within the field of its work, the Association holds that the constant arrival of ignorant and unskilled laborers not only increases directly the number of

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families likely to become dependent upon public relief, but also brings into the ranks of dependents other families just above the submerged line by enormously increasing the competition among the very class of laborers to which such families generally belong. The Association believes that the harm done to American society by that immigration which pulls the poorest class of our people down, more than offsets any economic gain that comes from increasing the supply and cheapness of unskilled labor. In regard to the effect of unrestricted immigration upon the quality of our citizenship, the resolutions declare that the difficulty of securing the universal education so essential to democracy is "greatly increased when every year sees landed an army of one hundred thousand illiterates, whose children will start upon their career as American citizens from ignorant homes under practically foreign surroundings;" and also point out that the army of illiterates, whether imported or home-grown, is a support of bossism and political corruption. This last phase of the argument is most important, for the development of a pure democracy is a duty which America owes not only to itself, but to the whole world. The resolutions of the Boston Associated Charities, which are being presented to charitable associations elsewhere, promise to enlist a new force in support of the pending bill to exclude immigrants who do not qualify themselves for admission to our territory by learning to read in some language—not necessarily our own. The same argument, carried but a little further, justifies the exclusion from the suffrage, either by formal test or by the method of voting, of all illiterates who are already in this country.

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Civic Spirit in Harrisburg

One of the most encouraging signs of the better municipal spirit now gaining power is the campaign for civic improvements in progress in Harrisburg, Pennsylvania. This city has always been conservative in an exceptional degree; but last May sixty of its citizens got together, agreed upon the need of certain public improvements, and raised a fund of five thousand dollars with which to forward them in the best manner practicable. Competent engineers were employed, including three from distant cities where similar improvements had been satisfactorily made, and a plan was finally agreed upon by which an incomparably better water system, a modern sewage system, and the beginnings of a good system of parks and playgrounds might be secured by the expenditure of a trifle over one million dollars. The men who led in this movement were not radicals, such as sometimes push forward the more costly measures of public improvements, but taxpayers who must themselves directly bear the cost of their public-spirited recommendations. The sixty men who formed the League which has had these improvements in hand are themselves the contributors of one-eighth of all taxes paid in Harrisburg. Before bringing their proposal for the issue of bonds before the people, they took the precaution to secure the appointment of a Board of Public Improvements whose character guaranteed to the voters that the money appropriated would be judiciously spent. In bringing their recommendations before the voters they have issued telling tracts, showing that the yearly expense of all the proposed improvements (interest on bonds and sinking-fund payments) could not exceed $3 a year for each $1,000 of assessed valuation, and have also put into the field volunteer speakers with stereopticon slides, who explain the work to be done. They of course meet opposition from the ultra conservative and the ultra selfish among both taxpayers and renters; but the public spirit exhibited by the League has quickened civic pride, and this force will carry forward the work begun, no matter what the outcome of next week's election.

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Mr. Carnegie on Technical Training

Mr. Carnegie's informal remarks at the opening of the new Laboratory of Engineering which he has given to the Stevens Institute in Hoboken, New Jersey, expressed most happily the reason for his peculiar pleasure in this gift:

> My trifling gift to Stevens was not a thing of chance. I know what the Institute is doing, for in all my experience in manufacturing I have learned this thing above all others: bring brains and knowledge to your work even in the smallest detail. I always followed that rule. I believe that I was the first man who

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employed a chemist at a blast furnace in the United States. And, mind you, he had to be made in Germany. [Laughter.] We paid him the enormous salary of $1,500 a year. But then that is as much as I got as general manager of the Pennsylvania Railroad.

Well, with the aid of this chemist alone we were soon able to make money out of slag, scale, etc., that other manufacturers were throwing away. Then we found that there was ore that was far better than the ore which was being generally used then, and which had a big name. Other manufacturers were buying ore by name; we got a richer and cheaper ore which had no name. You can charge a dollar more for a hat if it has a name. We made money by looking beneath the name.

But that is all passed. The technical school has given to this country a class of young men the like of which are seen nowhere else in the world. I had a number of famous English iron and steel men at dinner not long ago. When one of them arose to drink my health, he said:

"Mr. Carnegie, it is not your superior ores nor your great mills that impressed me most, but the class of young men you have in the iron industry here. We have no corresponding class in England."

This observation of a great English iron-master, which Mr. Carnegie confirms, reinforces what we have already said as to the real secret of America's advance to industrial supremacy. We have outstripped rivals with cheaper mechanical labor at their command, because we have had at our command a far better supply of intellectual labor devoted to industrial ends. It is peculiarly the product of skilled labor that we are sending abroad in every field, and the point at which our "cost of production is relatively lowest" is that of superintendence and management where the greatest skill is required. We have more men in America able to do this highest grade of work, so that the cost of superintendence is inevitably lighter here than in any other country, and the advantage is heightened by the fact that the rank and file of workmen here, by reason of their better mental equipment, need less superintendence. The secret of our industrial success is emphatically "the application of brains and knowledge to [our] work even in the smallest detail," and the influence of the technical schools in furthering America's advantage in this regard deserves universal recognition. It is one of the most encouraging aspects of modern industrial progress that new inventions are constantly calling for a greater number of technically trained young men.

The Boer War Last week two interesting events connected with the Boer war occurred outside of South Africa. The first was the official publication by the British Government of the text of the Dutch Government's offer of good offices in any possible peace negotiations and of the reply. In that reply the Marquis of Lansdowne, British Foreign Minister, declared that no binding negotiations looking toward peace are now possible except in South Africa. The Boer delegates in Europe have had no instructions from the home government for nearly two years, and have now no government behind them. The only men to be reckoned with are the generals in the field, men like Christian de Wet and Louis Botha. That the Boer delegates might not be offended, however, Lord Lansdowne expressed his willingness to hear anything they might offer. The Outlook said last week that the difference between the proposals by Dr. Kuyper, the Dutch Premier, and by M. Cambon in the Spanish war was that the Dutchman had no authoritative government on which to rely—the Boer Government existing mainly on paper—while the Frenchman had the established government at Madrid behind him. Although Lord Lansdowne's words show the reality of this difference, the general feeling is that a more hopeful outlook for peace exists now than before the Dutch overtures were made. The very courtesy of Lord Lansdowne's letter accentuates this hope. His language expresses a higher and broader statesmanship than does that of Mr. Chamberlain, the Colonial Secretary. The most striking indication, however, of better feeling is seen in the great activity which characterizes the market for South African securities. English investors have evidently been discounting the good times which may come, when, instead of endeavoring by every method to induce the export of gold from America, Great Britain expects to be a producer apparently of more gold than is needed; at all events, production would far outstep the bounds fixed by the former Boer Government. The second interesting event connected with the war was the revelation of a scandal in regard to the purchase of remounts by which the Government has been swindled out of a great sum. Horses have been bought for

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four times their value, and the War Office has felt the weight of the criticisms of all military experts and writers.

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The British Parliament The first fortnight's discussion of the British Parliament on home problems includes the Government bill providing for registration and supervision of the social clubs which abound in every city and town. Many of these are only pseudo-clubs, being nothing else than drinking-saloons. The report of the Royal Commission had prepared British public opinion for a measure which should, first, reconstitute the licensing authorities on a partly elective principle, and, secondly, abolish the so-called clubs under some scheme of compensation. Though the Government's proposal inflicts heavier penalties on licensees who permit drunkenness, and makes habitual intemperance on the part of husband or wife a ground for judicial separation, its real result will probably be only a remand or "holding over" to the liquor trade.——The second important matter was the adverse action on the proposal of certain Tories to erect large State granaries in which wheat should be stored by the Government against the risk of famine in time of war. The advocates of this measure had declared that a sixty days' food supply rarely exists in England; hence they urged an expenditure by the State of a hundred and fifty millions of dollars in the erection of granaries, and an annual expenditure of five millions in keeping them filled. The decision of the great majority of members, Conservative and Liberal alike, was that such sums would better be spent on war-ships. So long as Britannia is mistress of the seas, she is safe from starvation.——The most far-reaching event of the fortnight, however, was the Government's statement that, though it may not reply to the preferential tariff favoring England (which now exists in Canada) by a return preferential tariff for colonial products, it will make it a rule that, where Canada and Australia meet the requirements of British army and navy contracts in price, quality, and delivery, a preference shall be given to these colonies over competition from the United States or any other country. This new rule is ostensibly the result of the protest by Premier Seddon, of New Zealand, against giving army meat contracts to the Argentine Republic, or to other foreign countries, when the colonies are prepared to give equal value.

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Advertising Disfigurement The report for 1901 of Scapa, the English society whose campaign against advertising disfigurement has proved so effective, has just been received. As will be remembered by The Outlook's readers, Edinburgh, something more than two years ago, obtained from Parliament a special act giving the local authorities the right to determine the sites where advertisements are permitted. The most noteworthy "Scapa triumph" last year was the grant of similar but more sweeping powers to Dover, under circumstances of unusual interest, as the provoking outrage was a case of the "American invasion." The offense was committed by a Chicago firm, "dealers in foodstuffs," in putting up against the quiet background of the cliff "two monster advertising boards" "staringly visible from sea and shore." A letter of protest to the firm's London representatives was ignored. The newspapers were then appealed to, and through them general attention was called to the disfigurement, its foreign origin doubtless stimulating indignant comment. Next the Mayor and Town Council by unanimous vote decided to appeal to the offending firm to forego their legal rights in deference to public feeling. Their appeal was fruitless, as was also the intervention of "an association representing a large body of London bill-posters," which urged submission "in the interests of the trade"—a significant concession to the power of a growing sentiment for suppression. The only course left was an application to Parliament for a special act, the bill being drawn and piloted through legislative perils by Sir Wollaston Knocker, C.B., the Town Clerk, a noteworthy instance of the type of Englishmen who do not consider it beneath them to serve in local office. Under the Dover act, as now enforced, no vehicle, even, displaying advertisements can traverse the streets "without the consent of the corporation, which consent shall be in writing." Other events of the

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year include the presentation of two weighty memorials, each signed by about one hundred and fifty persons, one to the Government and the other to the Chancellor of the Exchequer, praying respectively for a general act giving to local authorities control of displayed advertising and for an act imposing a tax on such advertising. The list of signers is impressive, including an archbishop and four bishops, four dukes and many members of the nobility, members of Parliament, leading representatives of art, literature, science, and the professions, and many other notabilities. Mr. Balfour, in reply to the first memorial, stated that, while the Government would not assume responsibility, it would give careful consideration to any bill introduced in behalf of the society. Sir Michael Hicks-Beach, in reply to the second memorial, refused to consider the proposal for a national tax on advertisements. This refusal was not greatly disappointing, as Lord Balfour of Burleigh, a member of the Cabinet, recommended in his recent report as Chairman of the Royal Commission on local taxation that "large powers of taxation, as well as other powers for the control of advertisements, should be conferred on municipalities as a right properly belonging to the guardians of the beauty and dignity of thoroughfares and public places." Such a tax, it is believed, would be more effective if imposed locally. There is good reason to hope that England will soon adopt this method, already adopted in France, to check the spread of disfigurement.

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An Institutional Newspaper

The "institutional" church is a familiar force in the social life of to-day; the recent visit of a South American editor to this country has called public attention to what might well be called an "institutional newspaper." This is "La Prensa," published in Buenos Ayres, Argentine Republic. Its building is described in an article in the current issue of "The World's Work." What makes this South American newspaper unique is the great number of functions which its founder and owner, Dr. J. C. P. Paz, father of the present editor, makes it perform. He has erected and maintained not only a modern newspaper plant of the very best sort, but also a great public building. Here, together with the offices of the paper itself, including drawing-rooms for the editors and a dining-room for the editors and reporters, all elaborately furnished, are placed a great courtyard where in times of political excitement the people may gather and listen to oral statements from the editor, a free medical consulting-room, a free museum, a free hall for political or business meetings, a library for the free use of students in medicine, law, and engineering, a school for the teaching of Spanish, and an elaborate suite of apartments for the entertainment of any distinguished foreigner who may visit the city. The entire building is characterized by richness in architecture and adornment. When so much of the news from South America is of the sort to make the people of the United States discredit the political and commercial stability and peacefulness of the nations of that continent, it is important to know of such a social civilizer as "La Prensa"—a newspaper that is not content with even truthfully printing the news and independently expressing opinion, but that insists upon a larger leadership by giving expression in practical and beautiful form to civic patriotism, philanthropy, and social service. We of the United States have in former years complained that the people of Europe judged us too much from the reports of the picturesque rather than of the typical in our country. The description of the character of "La Prensa," even though it is extraordinary among the newspapers of the world and the municipal enterprises of South America, will be of use if it calls our attention to the danger of committing, in our judgment of South American civilization, the same mistake with which we have charged Europe in its judgment of us.

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Centralized Management of Schools

Last week the Brooklyn Board of Education passed out of existence, and Greater New York entered upon the experiment of a centralized school system. The new central Board, appointed by Mayor Low, is composed of men of an exceptionally high type, so that the new system will be tried under the most favorable circumstances. There has, indeed, been a central Board for the city

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ever since consolidation took place, but the selection of teachers in Brooklyn and other important functions were still under the control of local committees. Now, for the first time, all these powers are transferred to the central Board. The personnel of this body seems to promise that for a time at least political considerations will have little if any influence in the appointment of teachers; but, despite this immediate gain, the wiser friends of the change realize that, after all, it is an experiment, and at the last meeting of the Brooklyn Board Mr. F. L. Babbott, one of the members who has been appointed to the central Board, expressed the general sense that everything should be done to make the experiment a success, but that, if it did not work well, its friends should labor for a return to decentralization. It is true that the American school system—on the whole the most efficient in the world—has been the outgrowth of decentralized activities. Even at the present time, according to the report of the Educational Commission of Chicago, about nine-tenths of the schools of this country are in the hands of popularly elected district boards, or city boards whose members are chosen by districts. But it is also true that in our great cities the pressure of life's various activities and the necessity of greater homogeneity in the system of education have rendered imperative the creation of a smaller governing body and an increase of its authority, though not necessarily of its functions. There is danger that future Mayors may appoint members of less culture and men more likely to be swayed by personal and party interests; but if the appointments are kept upon the high level of those now just made, the result of this reorganization of the schools can be nothing but beneficial.

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The National Federation Conference

The National Federation of Churches and Christian Workers, organized a year since at Philadelphia, was able, at its annual Conference in Washington, February 4 and 5, to report gratifying progress. Nearly a hundred delegates from State and local Federations were enrolled. State organizations now exist in eight States, comprising nearly one-third of the population of the country, and local Federations in twenty-four cities and towns, with a total population of nearly seven millions. Some of these local organizations are in States where only local organizations as yet exist, as in New Jersey, Pennsylvania, and Michigan. New Hampshire is the only New England State in which the Federation movement has not yet been initiated. The example of the New York State Federation in opening its door to all religious bodies has not been followed without exception. In Ohio, for instance, where fourteen denominations are federated, membership is limited to those termed "evangelical." Thus it becomes possible for one to sit as delegate in the National Conference who could not sit in a body constituent thereof. The work of organization is reported as advancing at various points. In California representatives of six denominations have come together to promote it. The idea of federation is also winning individual adherents and advocates from the ranks of the indifferent. Rather more public interest seems to have been manifest in Washington than at the meeting of the preceding week in New York. The "Foundry" Methodist Church was well filled in the evening, men forming noticeably the larger part of the audience, in which the substantial element of the community was fairly represented. The topic of the evening, "Church Federation in the Interests of Social and Civic Righteousness," was strongly presented by Dr. Mackay, of New York, and Dr. Tupper, of Philadelphia. The most important action of the Conference provides a committee to invite the National organizations of the denominational bodies, variously known as the assembly, conference, convention, etc., to appoint delegates to the National Federation of Churches. Thus the opportunity is for the first time open for the accredited representatives of the several religious bodies that compose the Church in the United States to assemble in the unity of one body. But several years must elapse before this proposition can be presented and acted upon by all concerned. Before adjournment, a delegation of the Conference visited the White House by request of President Roosevelt, who two years ago was a Vice-President of the New York State Federa-

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tion. The inclusiveness of the National Federation appears in its constitutional provisions entitling "any local church," annually subscribing ten dollars, to delegate representation, and "any ecclesiastical body, or any federative organization existing for religious or moral purposes," to the same, subject to the "approval of the Executive Board."

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Church Statistics

The statistics of the churches of the United States for 1901 have lately been published in the "Christian Advocate," the work of compilation and tabulation being done by Henry K. Carroll, LL.D., who was in charge of the census of the churches in 1890. Some valuable facts are brought out. In 1900 there were 27,360,610 communicants; in 1901, 28,090,637. The Roman Catholics lead with 9,158,741 communicants, a gain of 473,083 over 1900. Dr. Carroll is of the opinion that this does not represent the growth of a year, but rather the gains in many dioceses for a period of years, as the records of Catholic population in the various dioceses are not revised every year. The Protestant Episcopalians seem to have made the next largest gain for the year, their total (two bodies) being placed at 750,927, with a gain of 31,341. The Disciples of Christ, who in 1890 were in the eighth place, with a total of 641,051 communicants, are now in the sixth place, with 1,179,541. There are thirteen bodies of Baptists reported, with a total of 4,581,558 communicants, and a gain for the year of 48,306, while the seventeen Methodist bodies have a total of 5,966,500 communicants, and show a gain for 1901 of 50,151. The Lutherans show a steady growth, their twenty-two bodies reporting 1,696,268 communicants, and a gain for the year of 36,101. Twelve bodies of Presbyterians have 1,605,015 communicants, and show a gain of 20,615 over the previous year. The increase for some of the other denominations is: Congregationalists, 3,475; Dunkards, 3,000; Evangelical, 7,742; Reformed, 8,019; Salvation Army, 3,044; United Brethren, 1,072. Several bodies show a slight decrease, but the total increase of communicants for 1901 is 730,027. The figures relative to ministers and churches are interesting. In 1900 the total number of ministers was 143,832; in 1901, 146,401, an increase of 2,569. The total number of churches in 1900 was 190,429; in 1901, 194,107, an increase of 3,683. The largest increase in the number of ministers, 1,228, is reported by the Methodists, the Catholics coming next with 268, then the Lutherans with 227, the Protestant Episcopalians with 116, while the Congregationalists show a decrease of 49. As to churches, the reports show 56,101 Methodist, 51,001 Baptist, 15,244 Presbyterian, 12,405 Catholic, 11,491 Lutheran, 10,698 Disciples, 6,717 Protestant Episcopal, 5,680 Congregational, etc. Owing to the fact that several denominations do not possess well-kept statistical records, while others have peculiar bases of calculation in regard to communicants, and to the further fact that in several cases the figures for 1900 are used where those for 1901 were not obtainable, the exhibit is not as reliable as it otherwise would be. Still it furnishes an encouraging if not entirely satisfactory statement of certain phases of religious progress in this country. An interesting fact is that the churches have gained, as usual, at a rate exceeding the gain of population.

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Professor Delitzsch's Lectures

The increasing popular interest in archæology and in the study of comparative religions is a great satisfaction to scholars everywhere. The most recent and perhaps the most picturesque manifestation of this interest occurred last week when the Emperor of Germany, moved by his previous attendance at Professor Delitzsch's lecture on the "Babylonish Origin of Hebrew Ideas," invited him to re-read it at the Royal Castle. The Kaiser summoned as an audience the Empress, the Crown Prince, and the rest of the Imperial family, including Prince Henry, who is about to visit the United States; furthermore, Count von Bülow, the Imperial Chancellor; General von Plessen, the Adjutant-General; Dr. Yander, Chief Court Preacher; Dr. Kessler, the Court Preacher at Potsdam and a great favorite; Dr. Faber, the Superintendent of the Berlin Synod, who has a semblance of episcopal authority over the State Church; finally, Professor Adolf Harnack,

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who is regarded by most scholars as the foremost writer on the historical evidences of Christianity. Instead of occupying his usual place in front of any assemblage, the Emperor sat in the middle of the Elizabethan Hall, where the lecture took place, with much animation explaining to those near him the meaning of the various stereopticon views, and especially their illustration of the Hebrew beliefs which had existed in Babylonia. After Professor Delitzsch had finished reading his paper, an hour was spent in an informal discussion of the points raised. It may be recalled that Ur, the city of the moon worship, was the birthplace of Abram and Sarah. There they and their people received their first lesson in religion; from there, perhaps about 2100 B.C., they emigrated to Palestine. Recent discoveries prove the existence of powerful Babylonian influence in Canaan (Palestine) at least as far back as the time of Sargon I. of Babylonia, or nearly four thousand years before Christ.

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A Russian Young Men's Christian Association

The annual meeting of the Russian Society for the Moral and the Physical Development of Young Men, organized some time since by two American gentlemen, Messrs. James Stokes and Franklin Gaylord, has just been held. This Society is the Russian counterpart of the Young Men's Christian Association in the United States. At the annual meeting, Prince Alexander of Oldenburg presiding, the report showed over a thousand new members received during the year, and an average attendance at the evening classes of no less than four hundred. Though the membership fee is only a dollar and a half a year, and though tuition costs only three dollars a head, the institution is gradually becoming self-sustaining. It has excellent class-rooms and reading-rooms; its large library has been supplied free by St. Petersburg publishers, while its gymnasium is the best-equipped place of its kind in Russia. There are also a game-room, concert-rooms, and lecture-rooms. The entire building is lit by electricity. The Society owes its great success not only to its American founders, but to the patronage of the Czarina, of Prince and Princess Alexander of Oldenburg, and especially of Prince Khilkov, Minister of Railways, who has acquired much experience in America. He participates in the work of the St. Petersburg institution, not only for its own sake, but also as furnishing data for introducing in some form the Railway Young Men's Christian Association work into Russia. Owing to its high patronage, the St. Petersburg Society has enjoyed complete immunity from interference by any branch of the Government, and, perhaps as a recognition of the fact that the members of the new organization have refrained from participation in political disturbances, the Czar has just conferred a decoration upon Mr. Gaylord. Harmony with the Government is further established by the fact that the Society's religious features are directed by priests of the Orthodox Russo-Greek Church.

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Infant Damnation

The news comes from Philadelphia that the Presbyterian Committee on the Revision of the Westminster Confession has decided to issue a statement declaring (1) that the doctrine of predestination is held in harmony with God's love for all mankind, and that no man is condemned except on the ground of his sin; and (2) denying that the Presbyterian Church teaches the damnation of those dying in infancy; on the other hand, it asserts that all dying in infancy are included in the election of grace. The Committee's plan is to report its new Short Creed to the next General Assembly. This will not prevent the Committee from issuing statements recognizing the fundamental doctrines of Calvinism, but avoiding the old phraseology, thus expressing in untechnical form definitions of the existence of God, the Divine Sovereignty, the Trinity, Christ's Divinity, the inspiration of the Scriptures, the Atonement, Predestination, and life everlasting. The Philadelphia meeting of the Committee continues the sessions held last December in Washington. The work accomplished there consists of a "Brief Statement of the Reformed Faith" and a "Declaratory Statement." The former is contained in sixteen articles. The latter covers, in the Westminster Confession, Chapters III., XVI., XXII., and XXV., as specified in the General Assembly's instructions to the Committee, and also additional statements as to the "Gos-

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pel" and the "Holy Spirit." The work done at Washington was altogether tentative, and not for publication.

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The Philippine Problem

I.—Immediate Duty

While the Democratic members of the Senate are expending a great deal of time, and presumably of eloquence, in discussing what should be the ultimate fate of the Philippines (independence, Statehood, or some form of colonial connection)—a discussion which President Schurman's recent address incites the country to participate in—the more pressing and immediate question, What should be done with and for the Philippines now? is forgotten. This appears to The Outlook to be the more immediately important question. Apparently it is the question which more interests, as it certainly more concerns, the Filipinos. Dr. Schurman formerly supposed that independence could not be granted to the Philippines for at least a generation; he now thinks it may be granted to them in ten years. But even ten years is a considerable space of time; and while we are debating what we will do ten years from now, or what the next generation will do when their time comes, the Filipinos are seriously suffering from our inaction in this month of February, 1902. As we write, a paper lies before us containing a report that the insular Presidentes beg the representative of the Vatican for the expulsion of the friars and friar bishops in the interests of the Church; and that the Manila Chamber of Commerce begs for legislation for the islands, in order to make possible the beginning of industry and the commencement of representative government. Would it not be well to postpone the discussion of what we ought to do ten years from now until we have considered what we ought to do now, in response to these and similar requests?

There are, it seems to The Outlook, four things to be done now; they are equally important to be done whether ten years from now the Philippines become independent or not; and it appears to us that reasonable men of all parties ought to be able to unite at least in an attempt to do these four things. This attempt ought to command the co-operation of Senator Hoar and Senator Foraker, of the New York "Evening Post" and the New York "Tribune." We should think that even the Springfield "Republican" and Mr. Herbert Welch might support them.

1. All parties agree that a provisional government must be maintained until a permanent government can be formed. All parties ought therefore to endeavor to agree on some method of raising the necessary revenue for the support of such provisional government. The provincial governments are paying their own way. We have recently been permitted to look over the reports of the provincial governors, and these reports show that in nearly all the pacified provinces—we believe in all with one exception—the expenses are met by a lower taxation than was levied under Spanish rule, and there is a balance in the treasury. But since the decision of the United States Supreme Court that the purchase of the Philippines operates to abolish the tariff between the United States and the Philippines, the source of revenue for the general or federal Philippine government is almost entirely destroyed. The Philippine Commission propose to re-enact a modified tariff; the House has approved the recommendation without making the modification; both agree that all the receipts from this tariff shall be paid into the Philippine treasury to be used by the Philippine government for the benefit of the Philippine people. This seems to The Outlook a very good way of raising the necessary revenue. If there is any better way, the Democratic opponents to this method should suggest an improvement. But surely it is neither wise nor just to leave without any support whatever the provisional government, to the necessity of which all agree, while we debate the question what we shall do ten years hence.

2. Both Democrats and Republicans, both Senator Hoar and Senator Foraker, both the New York "Tribune" and the New York "Evening Post," agree that the Filipinos should be given the largest possible share in government. "We are extremely anxious," says the President, "that the natives shall share the power of governing themselves." We must assume that the Democratic Senators participate in this anxiety. The difference between the

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parties is not on the question whether the Filipinos shall govern themselves, but to what extent they can be safely left to govern themselves now. Surely under these circumstances Congress might at least proceed to enact a law giving to the Filipinos some share in the government, without waiting to determine what share they ought to have ten years from now, or whether they ought then to have all the power. Both Commissions have recommended the organization of an Upper House in whole or in part appointive; both Commissions have united in recommending the organization of a Lower House elected by popular suffrage. Surely the Democratic minority cannot object to the election of such a House. Certainly the Republicans cannot object to it. Whether ten years from now the Philippines are to become independent, or whether they are always to remain subject to the sovereignty of the United States under some form of protectorate, they need, and need at once, to begin the experiment of self-government. Why, then, should not Congress enact, and enact *now*, a law authorizing the constitution of a government along the lines recommended by both Commissions, and the election of a popular Assembly by popular suffrage, neither in 1902 as Dr. Schurman has proposed, nor in 1904 as the Taft Commission has proposed, but as soon as the insurrection is over, peace is declared, and the conditions are such that a popular election can be held which will represent the real sentiments of the people? Such an Assembly, so elected, would be able to tell us authoritatively what measure of independence the people want, and to indicate by their action how far they are ready for it. Such a government so organized, with power derived from Congress, and with representatives elected by the people, so that it would represent both the Filipinos and the United States Government, would at once make possible that influx of capital and that organization of industry on which the peace no less than the prosperity of the islands depends. To organize a civil government now with power to fulfill the functions of government in a modern civilized community, and through its action to set in motion those industries on which, in a modern civilized community, the well-being of the people depends, appears to us more immediately important than to determine what the Filipinos will want of us and what we shall be willing to do toward them in the next generation or even after ten years.

3. As civil government comes in, military government ought to go out. How many soldiers it will be necessary to keep in the islands to preserve order, and how long it will be necessary to keep them there, are questions on which well-informed men differ. The facts that in most of the provinces of Luzon to-day life and property are secure under the protection of a native constabulary, that there are two hundred villages in which Americans are teaching school without any American guard, that "in most of the provinces, except among the Lake Moros, it is entirely safe during the day for travelers to go unattended from one town to another," that there have been fifteen hundred American pioneers traveling through the wilder parts of the Archipelago prospecting for mines and very few murders or assaults are reported, that the War Department is reducing the number of troops and shows no indication of intending to pursue a different policy, all indicate that the necessity for military occupation is growing steadily less. Meanwhile, surely, Democrats and Republicans —those who think there never ought to have been any military occupation and those who think it was a necessity—ought to be able to agree in making that occupation as inoffensive as possible. Quartering troops upon a people is always irritating; nothing but the necessities of war justify it; so soon as the exigency passes away the quartering should cease. One would think that men of all parties could agree on so simple a principle as this. To-day the soldiers are quartered in the villages because there is no other shelter obtainable. Men of all parties ought to be able to agree to a moderate appropriation adequate for the construction of a comparatively small number of posts where, except in case of actual disturbances, the soldiers could take up their residence. No one in New York City objects to the soldiers on Governor's Island or at Fort Hamilton; but the resentment would be deep and bitter if they were quartered in private homes or even in rented houses in the heart of the city.

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4. Men of all parties agree that the riar land problem is the most serious ause of irritation to-day in the Philippines. The way to remove this irritation has been ointed out by both the Philippine Commissions. It is to issue insular bonds, uaranteed by the United States, buy the ands, and lease or sell them to actual ettlers in a manner analogous to that ursued under our homestead law. To his plan no exception has been taken. t is understood that the friars approve nd the Vatican approves. It is certain hat such a removal of this ancient cause f offense would be welcomed by the ilipinos with rejoicing. It would cost he United States no money, only a loan f its credit. It is a course equally wise o pursue whether the Philippines are to ecome eventually independent or not. n case they become independent, fiscal rrangements could easily be made by hich the United States could insure tself against loss. We do not conceive hat Senator Hoar's passion for the indeendence of the Philippines is of such a ature that it would lead him to object to a policy which would make them debtor to America for ridding them of this ancient urden.

We wish we could get the ear of the United States Senate for half an hour. What we should like to say to that august ody would be something like this: You are all agreed that a provisional government must be maintained until a permanent government can be organized: provide it with funds. You are all agreed that self-government should be organized in the Philippines: pass an enabling act providing for self-government. You are all agreed that military occupation should cease at the earliest practicable moment and meantime should be made as inoffensive as possible: make a moderate provision for the establishment of army posts in order to put an end to needless quartering of troops in towns and villages. You are all agreed as to the method to be pursued in solving the friar-land problem: authorize the Insular Government to carry that plan into effect. This done, introduce a series of resolutions as to the proper course to be pursued in the Philippines in the next decade or the next generation, and discuss them as fully as time and patience will permit. To that discussion The Outlook will offer a contribution next week.

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Who is He?

I never have had one doubt as to the greatness, the goodness, or the power of God. My difficulty is to believe the miracles of the Bible, to feel sure that Christ was more than man. What I want is reference, impartial reference, to literature which will teach me more on this subject—not to statements made to convince that one side or the other is right or wrong, but to records of facts as interpreted by noble, broad-minded, intelligent men.

The facts are very simple. Nineteen centuries ago there appeared a religious teacher in a province of Rome whose advent was contemporaneous with an extraordinary change in the history of the world and in its moral ideals. His life was a very unostentatious one. It was not a life of what we would ordinarily call either great deeds or great teachings. He told the people not to be afraid of God, but to love him and to trust him. God, he said, is a Father who cares for his children, sees their sorrows, knows their sins, and wishes to help them. Carry to him your cares, your burdens, your sins—especially the sins. Do not let them keep you away from him. He demands no penances, no sacrifices, no services of any kind; he only asks that you abandon your wrong-doing and resolve to do better. To please him you have only to be just and kind and true; to love your neighbor and to render him such service as you can; to treat him as you want God to treat you—succor the distressed, comfort the sorrowing, instruct the ignorant, lift up those that are fallen and put them on their feet again. Do not be eager even to defend your just rights, nor angry when they are assailed. Be not afraid of life; be afraid only of whatever belittles or narrows life. The fuller and richer and freer your life, the more God will be pleased, the more nearly you will approach the perfection of life, the eternal life, which lies before all God's children as their inheritance.

This teaching was not absolutely new; something like it was to be found in earlier religious teachers, though never expressed so clearly. What was new was the fact that this prophet practiced what he preached. He lived a joyous and a joy-giving life; was very far removed

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from an ascetic; yet cared little for the things for which men seemed most to care—wealth, fame, power, pleasure. His life was all summed up in the sentence, "He went about doing good." Were men hungry, he fed them; were they sick, he healed them; were they in sorrow, he comforted them; had they sinned and were they in despair, he set them free from their despair and opened life anew to them. No want was so insignificant as to escape his sympathy; no character so alien to him as to be beyond the horizon of his helpfulness. He was equally accessible to men and women, to rich and poor, to orthodox and heretic, to little children and doctors of theology, to saints who scarcely knew sin and sinners who scarcely knew virtue. No personal wrong done to him aroused his anger; no wrong done to the helpless and the dependent about him failed to arouse his anger. The relationship of trust and confidence which he desired to establish between the individual and God existed between himself and God. He was not a seeker after God; God was his personal friend and companion. In this respect and in one other his experience was peculiar. He never expressed an aspiration for a closer walk with God or a higher attainment in character; and he never expressed penitence or contrition or indicated that he was conscious of ever having done any deed or entertained any thought of which he was ashamed.

In his time, far more than in our time, unscrupulous men had profited by the fears and superstitions of others. This unscrupulous class Jesus denounced in unmeasured terms. Literature contains no severer philippics than those uttered by him against the religious leaders of his time. Partly by these direct attacks upon them, partly by destroying the fears and superstitions on which their power depended, he aroused their anger. They combined against him; brought him to trial for his life; in violation of the law put him under oath and demanded of him who he was; asked him, "Art thou the Messiah, the Son of the Blessed?" heard with real or pretended horror his reply, "I am, and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven," and condemned him to death for blasphemy. This was his witness to himself, made in the crisis of his life, under the solemn sanction of an oath, with every reasonable assurance as to how it would be taken by his followers. Upon this declaration he was condemned to death; and in his death the hopes of his followers died. On the report of his resurrection, at first received with scoffing skepticism as "women's tales," those hopes revived. By their faith in his resurrection all their subsequent activity has been inspired. From the hour of his death and reported resurrection to the present time the histories of Christianity and of civilization are synonymous.

Very gradually the old pagan fear of the gods has given place to love for God. Very gradually the teaching of Christ's lips and of his life, that a personal and familiar friendship between the soul and God is possible, has taken the place of the ancient idea of an absentee God who can be approached only through priestly mediators and by solemn sacrifices. In the first century the sacrificial system was universal; in the twentieth century the only relics of it left are the bloodless sacrifice of the mass in church services and the doctrine of a sacrificial atonement in church creeds. Religion is no longer a means of placating the wrath of angry gods or of bribing the favor of corruptible gods; it is humane, philanthropic, practical; it is less a preparation for an unknown future life than an inspiration to and an elevation of life upon the earth. The whole of human activity has felt the change, gradually wrought, not yet completed, but more effectual because gradual. Christ organized no State and taught nothing directly respecting political economy; but all civilized governments have become, at least avowedly, governments for the people; he said nothing about economics or sociology, but slavery is no longer endured in any Christian State; he wrote no book, but literature has received in Christianity a new birth; he wrought no invention and displayed no scientific knowledge or mechanical skill, but progress in scientific knowledge and mechanical skill is confined to that portion of the world in which his influence has been felt; he made no contribution to the arts, but both painting and music have received their chief inspiration if not their initiative impulse from

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n. The history of nineteen centuries is repetition on a world-wide scale of the story of Palestine between A.D. 30 and D. 33; that is, it is the history of the struggle between the life which Jesus Christ brought into the world and the greed and selfishness, the ignorance and superstition, the fears and the falsehoods, which prevailed in the world.

Who is he? Is there any world-significance in the birth at Bethlehem? Any in the death at Jerusalem? Any in the reported resurrection which followed? To these questions the answer seems to me very clear. The secret of the world's progress appears to me to lie in the life and teaching, the death and resurrection, of Jesus of Nazareth. The soldier in his camp, the statesman in his closet, the merchant in his counting-room, the sailor on the tossing sea, the lawyer, the doctor, the engineer, the farmer, the mother with her children, the explorer in the depths of the African forest, the philosopher and the peasant, the man of the Orient and the man of the Occident, Italian, Spaniard, German, Frenchman, Englishman, born in the first century, born in the nineteenth, all find in Jesus of Nazareth a man whom they may follow.

I will not and I cannot enter into polemical discussions about him; I will not and I cannot enter into metaphysical analysis of him. I have no capacity to define with fine phrases his relation to the Infinite and the Eternal God, and I have no wish to do so. I rejoice in the mysteries of his being which I cannot solve. But to be like Jesus Christ is my deepest and sincerest desire, to have some share in the work he is doing is my supremest ambition; in his teaching I find the sum of all spiritual truth; in his spirit the secret of all life; and in himself an object of love and reverence such that all I have is too little to give to him. If I try to put this experience into a form of words, I can find no better phrase than to say that I believe that the Eternal Presence, whom no one can see or comprehend, manifested himself in this one human life that all might see and comprehend him, and that through him all might come to be sharers of his life and conformed to his image. That such an one as he was should have manifested power transcending the understanding of his times seems to me as probable, on the one hand, as that his disciples should have sometimes misinterpreted these deeds of power on the other. But I firmly believe that, in the words of François Coppée, quoted in The Outlook of January 11, "Jesus did give sight to the blind and life to the dead. As he passed on his brief journey through this world he scattered these blessings by the way to show that he was indeed the Son of God. Thus did he found the religion which during nineteen centuries has given peace to all men of good will."

You ask for the facts; they are very simple. If you wish to consider them more fully, read, for the influence of Christianity on the world, "Gesta Christi," by Charles L. Brace, or "The History of European Morals," by Lecky, or perhaps my own "Christianity and Social Problems;" read, for the life of Christ, first the Four Gospels, especially the first three; then read some good harmony of these Four Gospels—Tatian's "Diatessaron" will do very well; then, if you wish to read it as interpreted in the light of ancient manners and customs, read Farrar's, Geikie's, or Edersheim's "Life of Christ." Christ and Christianity are their own best evidence. Meanwhile do not forget that to follow Christ is immeasurably more important than to entertain any specific opinion about him, that to manifest his spirit of patience, pity, service, and heroism is far more important than to believe in the miracles he is reported to have wrought, and that it is not necessary for us to wait until we have solved the problem of his divinity and his miracles before we begin to live his life and emulate his spirit.

L. A.

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Out of the Agony

It was midday, and the sun beat on the course with merciless intensity; a cloud of dust hung over the track and enfolded the runners so that they saw neither the sky nor the crowd that waited and watched, excited, eager, ready to break into thunders of applause. They saw one another only indistinctly—vague figures moving in a suffocating fog. The agony of the contest had entered their souls; their faces were strained, sweat poured from them, they ran with a silent, steady persistence that was full of pain and yet indifferent to

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it. The few who still ran had ceased to count suffering; that was part of the cost of the reward, and they paid it without questioning. It was, after all, only a kind of acute fatigue, and the brave spirit makes sport of fatigue.

The weak, the irresolute, the fickle-minded, had long since fallen out of the race. They had started with assurance on their faces; for the course lay so clearly before them that it seemed but a little way to the goals shining in the fresh morning air. There was an eager throng cheering the runners as they sped away from the starting-post, and friendly faces and shouts lined the path or followed them long. It was pure pleasure to run in the bracing air, with flying competitors, with goals to guide the feet, and vociferous praise following like a noisy wave. But the distance lengthened, the morning passed, the heat grew bitter, the dust of racing feet rose in a suffocating cloud, sweat ran from every pore, the struggle had become agonizing. Those who were untrained, who had borne no yoke of discipline, who needed the stimulus of applause or of visible rewards, grew faint and weary and ceased to run. In the cloud of dust which moved along the course there was left only the little group of those whose sinews were steel, whose wills were iron, who cared neither for applause nor for rewards if only the race might be run. They had ceased to hear the cheers so long that they had forgotten that there were any spectators; they were so intent upon putting forth their full strength that they had ceased to think of the goals. They ran as if running were life, and nothing else were worth while. They had given themselves to the race, they were paying the price; that was the whole of their simple, heroic story.

And while they ran, long forgetful of all save the speed of the moment, the dust began to settle, the sky began to clear, the heat began to pass, faces began to appear on either side, and sounds broke the silence. And, lo, when they had ceased to care for reward in the strain and stress of the trial, suddenly the goals shone clear and close at hand in the soft afternoon air, and long cheers thundered about them, and flowers rained from friendly hands, and there were crowns of wild olive outstretched.

The Spectator

The Spectator's English friends a wont to jeer at our American fondness f semi and quarter centennials and anr versaries. No doubt it is a sign of tl newness of our National life that we cel brate so eagerly the lapse of inconside able intervals of time. Now and the however, a quarter-century holds for son institution or other a record of achiev ment which it would be a crying sham not to celebrate. Such a quarter-centur the Spectator thinks, has just closed fc Johns Hopkins University. In twenty five brief years Johns Hopkins has nc only so profoundly influenced the educa tional standards of America as practicall to inaugurate a new educational era, bu it has contrived to wring a thoroughgoin respect for American scholarship from th grudging savants of the Old World. There fore, despite his English critics, the Spec tator notes with approval that Johns Hop kins proposes to make a jubilee of its firs quarter-centennial. Twenty-five years ago on Washington's Birthday, Dr. Gilman took control of the infant university Washington's Birthday this year will see the inauguration of a new President. The Spectator has been able to hear but one verdict as to the choice of Dr. Ira Remsen of the department of Chemistry, to fill the vacant chair. A man of conspicuous scholarship, genial personality, and great executive ability; a man familiar for years with every cog in the elaborate mechanism of the University, Dr. Remsen has slipped quietly into the place of the retired chief, and the University has gone through the crisis with never a jar.

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The Spectator well remembers his first introduction to the veteran President of Johns Hopkins. It was at a library party held one gusty September evening in a cozy cottage on the coast of Maine. The other guests and the books they represented are lost in nebulous uncertainty. But the Spectator remembers that Dr. Gilman appeared in faultless evening dress, with only a copy of his annual report in his hand. The whole library of wits were baffled. Long after all the other grotesquely costumed characters had been guessed, the last obscure allusion ferreted

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ut, that picturesque, white-haired figure, ith the University report, remained as ıscrutable as ever. It was a young girl om New York who cried at last, "I have ou! You're 'Progress and Poverty,' by eorge!" It matters little that her clever uess went wide; that Dr. Gilman meant o impersonate the Book of Daniel; she ad compressed into a neat phrase the opular understanding of Johns Hopkins. ndeed, with its fatal facility for remem- ering ill news, the public is less impressed ith the progress than with the poverty.

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Now, the Spectator prides himself on eeping abreast of current history; but e is forced to confess that he was not ltogether innocent of this popular mis- onception when he went, this fall, to isit the University. The buildings did ıot undeceive him. Indeed, the Spectator valked several times around them before e could persuade himself that these loomy-looking, though dignified, Roman- sque structures really represented so mpressive an institution as Johns Hop- ins University. Arrived at the Presi- lent's office, he confided to Dr. Remsen is regret that an institution which started ut with such boundless ambitions should e so cruelly hampered for lack of funds. The President smiled, and suggested as n antidote to that state of mind a tour of he laboratories under expert guidance. Assenting, the Spectator was convoyed ver the buildings by a long series of Ph.D.'s, who deluged him with interesting nformation till his brain reeled. They se the German fashion at Johns Hopkins, giving every man his title of "Doctor." As the Spectator was brought up to say 'Professor," he had much ado to teach is tongue the new trick; and he came way with the harrowing suspicion that he had "Doctored" the elevator-boy. Long before he had finished his round, the Spectator was ready to retract on his weary knees the charge of poverty. Not that there was magnificence of the marble and mosaic type; outside McCoy Hall there is little enough of that. Some of the buildings are even honestly ugly, though each one fits its use to perfection; for Johns Hopkins buildings are an adaptation to needs, having been planned by the men who work in them. What impressed the Spectator was the seem- ingly limitless supply of everything needed for actual work. Electrical voltage is turned on like water; costly and infinitely delicate pieces of apparatus, by the hun- dred, are treated as essential furniture; and as for minor laboratory supplies, in the great storerooms delicate flasks, clumsy mortars, measuring-glasses, and the like, crowd countless shelves, while frail glass tubing is sheafed up like grain. What any student needs, and the Univer- sity has not, is instantly bought; or, if money will not buy it, it is made for him in the University workshops. The Spec- tator was assured that if the question lay between hampering the work of professor or student and running into debt, they would unhesitatingly choose debt. As a matter of fact, it is not necessary. Balti- moreans came generously to the Univer- sity's relief in time of need, and outside funds still supply the deficiency in its endowment income. They have millions for genuine research, but not one cent for show.

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The Spectator's strongest preconception of Johns Hopkins was that of a very solemn place. He expected to find the learned professors grave of countenance and impressive of manner. What he did find was a body of men, young-looking for their years, alert, enthusiastic, with a strong tendency toward vigorous, even colloquial expression—not slang, but con- crete, idiomatic English. The Spectator is beginning to suspect that a discrimin- ating use of crisp idiom is an evidence of intellectual independence. Look at the letters of Stevenson, Rossetti, Ruskin, Huxley—they are liberally interlarded with diction as colloquial as it is forcible. Be this as it may, the University men with whom the Spectator talked were apparently concerned about nothing so little as the impression they made. They were men of obvious culture; but they were also eager, unconventional, keenly alive. The blight of the teaching profession was not on them. They were men actively at work, not mere rehearsers of knowledge garnered in some forgotten past and poured out soullessly to deaden the souls of unfortu- nate youth.

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The finest thing about the University, to the Spectator's mind, was the prevailing

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atmosphere of eager, unforced work. Compulsion has no place in research. Nobody cares whether a graduate student works much or little; it is his own affair. The influence of the professors is needed rather to prevent overwork. Passing the University at five o'clock on winter afternoons and glancing into the lighted laboratories, the Spectator saw always scores of young men in their shirt-sleeves, poring over mechanical apparatus, or microscopes, or mysterious chemical decoctions. There they stay night after night till they are put out. This spirit filters down more or less to the graceless undergraduates, making it possible to extend somewhat of that freedom which belongs to the true university to distinctively college work. For at Johns Hopkins, as at no other American university where the two elements combine, the graduate outnumbers and overpowers the undergraduate body.

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The Spectator mistook the fine collection of books on the top floor of McCoy Hall for the University library. He was quickly disabused of that narrow notion. The library is all over the University. The technical books, scientific, linguistic, economic, and the like, are treated as working apparatus, and shelved each in its appropriate laboratory or seminary. They put the student and the books he wants in the closest possible contact. The University has priceless complete sets of foreign technical journals; each goes where most needed. Of current scientific journals they take about two thousand—simply all there are; these go to the laboratory tables, to be discussed and digested by the students at monthly journal meetings. But the library resources of the "Hopkins man" do not stop with the one hundred thousand volumes within University walls. Baltimore is the paradise of bookworms. The great students' library at Peabody Institute, the Enoch Pratt, Mercantile, Steinicke, and Maryland Historical Society libraries, bring half a million books within half a mile of the University. Moreover, three-quarters of an hour and half a dollar will put a Hopkins man within reach of the limitless resources of the Library of Congress. Once in the Capitol, he has the undigested, stored-up wisdom of the National museums at his command as much as if he were studying in the prospective National U versity.

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Thanksgiving morning the Spectat spent in a solitary trip to the so-call "new site" of Johns Hopkins. "Hon wood," they call the beautiful, hill-t country place which Mr. Wyman h offered to the University upon the sc condition that one million dollars be su scribed to accompany his gift. That tl million has not yet been made up is, t Spectator thinks, little to the credit of t country. With millions flying about li snowflakes, it seems strange that no have settled upon an institution so u hampered by unfortunate founders' restr tions and with such limitless possibiliti of growth. However, a beautiful fai sustains the authorities in the belief th this unique opportunity will not be allow to slip from them; and they refer Homewood as "the new site." A ri through the brownstone length of Charl Street and out into open country broug the Spectator to a board walk leadi across a field and up a fine hill, border by splendid stretches of rich Marylai woodland. Squirrels were whisking abo in the leaf-filled hollows; giant cro sailed cawing overhead; the ring horses' hoofs on the hard road came through the crisp, still air. At the cre of the hill the Spectator discovered a b gateway marked "Boys' Country School He stepped inside and faced a beautif Colonial mansion, a veritable Monticell Behold! the Carroll mansion, and th "site"! Here on this high hill is to l the future campus; here the room f that expansion which never can con down in the crowded city's heart; he the clean, pure air which hangs no curta between the night sky and the astron mer's anxious eyes; here the gracio quiet for those patient experiments whi now must be carried on while the ci sleeps and its rumbling carts are stil here, within two miles of that Monume which is the Hub of Baltimore, and yet the wholesome countryside—the site sites! The Spectator felt a prophetic thri Before his mind's eye rose a picture of th future University, expressed in architec ural terms worthy of its intellectual idea —a vision he believes will one day con true.

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Governor Taft's Testimony

By George Kennan

THE center of interest at the Capitol this week, so far at least as committee work is concerned, has been the room of the Senate Committee on the Philippines, where Governor Taft has been giving information with regard to the present state of affairs in our East Asian colony. The appearance of Governor Taft before a Senate Committee would be an event of importance at any time and in any circumstances; but it has more than ordinary interest and significance now, owing to the relation it bears to the debate that is in progress in the upper House, and the influence that it may have upon pending Philippine legislation.

The recent presentation of the full and detailed report of the Philippine Commission for the year ended October 15, 1901, rendered it unnecessary for Governor Taft to make another formal statement in the shape of a prepared address, and he allowed himself, therefore, to be guided largely in the selection of topics by the aims and wishes of the Committee, as shown in their questions and suggestions. This gave to his talk a somewhat fragmentary and discursive character, and resulted in the distribution through several hearings of bits of information that would have been more intelligible and effective if brought together and presented in natural and logical sequence. In the brief review or summary that I purpose to make of the Governor's testimony, I shall group his statements, as far as possible, under subject headings, and shall omit altogether matters that were fully dealt with in the Commission's latest report.

THE INSURRECTION

There is practically no serious insurgent activity in the Philippines now, outside of the provinces of Batangas, Laguna, Mindoro, Bohol, Samar, and Cebu. The province last named seemed for a time to have been tranquilized, and a civil government was established there; but subsequent disorder necessitated a return to military control. Just previous to his departure for the United States, however, the Governor learned that the three or four hundred insurrectos who were responsible for all the trouble in Cebu had surrendered, and the province was again quiet. The number of rifles in the possession of insurgents, in the archipelago as a whole, is probably about two thousand. Some of them were given to the Filipinos by Admiral Dewey, before the outbreak of hostilities, and where the rest have come from it is impossible to say. Rumors of shipments of arms from China and Japan have not been verified. The insurgents receive encouragement, however, from the Filipino juntas in Hongkong, which are composed mainly of wealthy coffee-planters from Batangas.

Senator Hale called Governor Taft's attention to the fact that forty-one small fights had been reported in the newspapers within a period of thirty days, and inquired, "Where do these fights occur?" The Governor replied that they occur in Batangas, Laguna, Mindoro, Bohol, Samar, Cebu, and a few other places, and that these are the provinces in which the United States troops are most widely distributed. The greater part of the archipelago is quiet, and as an evidence of this the Governor referred to the facts that the Commission in its trip through northern Luzon had no escort, and that American teachers, many of them women, are living in safety in two hundred towns where there is not a single American soldier. In reply to a question from Senator Cammack, Governor Taft said that he did not agree with the statement made by General MacArthur in his annual report for 1900 with regard to the substantial unity of the Filipinos in their resistance to the United States. "I have no doubt," the Governor said, "that the people of the islands, originally, were much aroused; but their opposition, in its general aspect, is not persistent. Since the second election of President McKinley they have been favorable to peace and to the acceptance of American sovereignty. Guerrilla warfare, in some places, still continues, but it could not be carried on without the system of terrorism that

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accompanies it. That is my conclusion, and so far as it differs from the report of General MacArthur, to that extent I differ from him." The Governor added that he differed also with General Bell as to the disposition of the mass of the people to continue hostilities in the province of Batangas. He did not believe that there was any such general desire. In reply to questions from Senators Patterson, Culberson, and others, Governor Taft said that in his opinion the Filipinos who continue to fight are guilty of crime, because they are waging warfare in an unjustifiable way and subjecting their own people to the greatest privation and suffering. In his judgment, the principal obstacle to the complete tranquilization of the islands, outside the provinces of Samar, Batangas, and Laguna, is the presence of the army, which is virtually quartered upon the people, and which exerts everywhere an irritating influence. Barracks should be provided for our soldiers as soon as possible, in order to remove them from direct personal contact with the native population.

WORK AND BEHAVIOR OF OUR ARMY

The Governor paid a high tribute to the courage, energy, and ability of our officers and soldiers in the Philippines, and said that their work has been done skillfully and effectively, and with as much self-restraint and compassion as have ever been shown in any war. The Filipinos, on the other hand, have been guilty, in many cases, of the most unjustifiable cruelty and barbarity, especially toward their own countrymen. Aguinaldo directed and brought about the assassination of his own subordinate, General Luna, and there is not a Filipino commanding officer who could not be convicted of responsibility for the killing of his own people. The Filipinos, moreover, often mutilated the corpses of our soldiers. This naturally led to measures of retaliation on the part of small bodies of our troops, and there were probably some cases of whipping, unnecessary killing, and water torture. These practices, however, had been strictly forbidden by General MacArthur, and where they occurred they were in direct violation of orders. In reply to a question from Senator Culberson with regard to the policy of reconcentration in the Philippines, Governor Taft said that General Bell's concentration order had been promulgated after his own departure from Manila. He had previously talked with General Bell, however, on the subject, and had told the latter that he did not regard such a measure as necessary, for the reason that a proper amount of pressure upon the wealthy men of Batangas would bring the province to terms without a sweeping order of concentration. In reply to a further question from Senator Culberson, Governor Taft said: "The war has long been over in the Philippine Islands, and that which remains is a crime against civilization and a crime against the Filipino people, inasmuch as it keeps the latter in a state of terror and prevents them from settling down and earning a quiet living. This system of terrorism should be stopped. The insurgents have worn out the right to any treatment but that which is severe and within the laws of war."

CIVIL GOVERNMENT

Civil government has been established in all of the Filipino or Christian provinces except Laguna and Samar. The provincial officers are a governor, a secretary, a treasurer, a supervisor, and a fiscal or prosecuting attorney. As a rule, natives have been chosen, by preference, to fill all provincial offices except those of treasurer and supervisor. In a few instances it was found impossible to appoint native Filipinos without exciting local jealousy and factional discord, but such cases were exceptional. Elections have recently been held in all of the organized provinces, and the officers elected will now take the places of those serving by virtue of temporary appointment. The necessary qualifications of an elector are knowledge of English, knowledge of Spanish, or annual payment of taxes to the amount of $15. The success of the provincial governments will ultimately depend on the success of the efforts now being made to educate the people; but as the progress of this work is necessarily slow, its full effects will not become apparent until the present generation of children shall have grown to manhood and womanhood. Meanwhile the Commission is relying on a small body of educated men in every province, who, although in a minority, form a sort of foundation upon which, with American

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aid and control, a stable government may be erected. Without American initiative and American knowledge, however, any government established in the Philippines would probably be a complete failure. No attempt has been made to extend civil government to the Moro provinces, beyond the making of a few suggestions with regard to the revenue laws. The Moros, who number about a million people, are governed by their own datos, or chiefs, and the latter are subject to two sultans—one in the Jolo group of islands and the other in Mindanao. The Moros, although brave and warlike, are generally friendly, and there is no war, or even insurrection, in their territory. Everything there is practically in the same state in which it was left when the Spaniards relinquished their sovereignty, and, so far as the United States is concerned, the Moro Islands are under the direct and exclusive control of the War Department.

EDUCATION

The population of the Philippine Islands is probably eight or nine millions. Not more than seven per cent. can read and write Spanish, which is the literary language of the country, and most of the remainder are wholly uneducated. A native who does not know Spanish is as ignorant of all that goes on about him as if he lived at the bottom of a well, and it is very hard to make these ignorant people understand that theirs is not the only possible mode of life. When, therefore, one speaks to them of independence, he is not even understood. One of the greatest difficulties of government in the Philippines is the diversity of languages; and this led Governor Taft recently to vote for Spanish as the official language of the country. With Spanish something may be done; but if English were made the official language, it would be impossible to conduct public business except through interpreters. Eight hundred and thirty-five American teachers are now scattered over the islands in four hundred and fifty-five towns, and in addition to children there are about ten thousand adults engaged in the study of English. A great many native teachers are also receiving normal training, and there are technical schools in Manila and some of the larger towns. All of the Filipinos seem to be eager for instruction, and upon this desire for education, in connection with a growing feeling of national patriotism and pride, Governor Taft bases his hope of ultimate success in the pacification and training of the people.

INDUSTRIAL CONDITION

In its tour of the islands last year the Commission visited the capitals of seventeen provinces. They found the population almost everywhere engaged in work, but agriculture was suffering, to some extent, from the unsettled state of the country, and was restricted by the lack of farm animals. Within the past two years seventy-five per cent. of the carabaos or water-buffaloes have perished from rinderpest, and they have now become so scarce that their price has risen from $30 per head to $140 per head. This puts them entirely out of the reach of the poorer class of farmers. Mules would probably serve the purposes of the Filipinos better than carabaos, and they should be imported. The Filipinos show some capacity for skilled labor, but they are not industrious, and many of them who might secure work do not seek it. This has led to a demand on the part of contractors and business men for the bringing in of Chinese, who under existing regulations are not admitted. The condition of the people has been improved, to some extent, by the making of roads. Under the Spanish Government there were practically no country roads at all; but the Commission has appropriated one million dollars for road construction.

FRIARS' LANDS

There are about five million acres of land in the possession of private individuals in the Philippines, and of this amount four hundred and three thousand acres are owned by the Roman Catholic friars. There is some probability that the friars would go to other countries if they were dispossessed of their holdings, but there is no power to evict them; they are a source of constant irritation to the Filipinos, and Congress should at once settle this troublesome question by authorizing the Insular Government to buy their lands.

Washington, D. C., February 7, 1902.

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What the Libraries are Doing for the Children

By Fannie S. Bissell

MR. Andrew Carnegie is quoted as saying that "a taste for reading drives out lower tastes." In this belief the citizens of every well-ordered town have begun to realize the need of a children's room in the public library, in charge of an especially trained children's librarian.

Perhaps no city up to the present time has done more in this direction than Pittsburg, which has received frequent and generous donations from its great iron king. The Central Library, with its five Branches and twenty-one Home Libraries, aims to reach seventy thousand children, and in its report of April, 1900, announced an attendance for the year then closing of two hundred thousand children. On Sundays, when the loan departments are closed, there were over twenty thousand in attendance in the reading-rooms. The librarians have increased the number of visitors by nearly one thousand through personal calls upon parents who are unable to go to the library to sign the children's required blank.

The Home Libraries consist of small cases of fifteen or twenty volumes each. These are placed in the homes of the poorer classes for as long a period as seems desirable—generally from four to six weeks. A "Friendly Visitor" attends the distribution of the books once a week, spending the entire afternoon with the children in games and story-telling.

It is needless to say that "library day" is eagerly anticipated by every one of the ten families which share in the distribution of a case. The "best" room in the home is always set apart for the library, after it has been made as clean and bright as possible with broom and soapsuds; while the several members of the family, feeling that a temporary honor is put upon them, make a pathetic attempt, in dress and manners, to live up to the dimly perceived standard of their new environment.

Loan libraries, accompanied by picture bulletins and games, are sent to summer playgrounds in charge of kindergartners who give their time through the hot hours to the entertainment of the city waifs. At the close of the playground season the children clamor for library cards and become frequent visitors at the library.

An ideal children's room, as seen in the new building of the Hazelwood Branch of Pittsburg, is adorned with plants and flowers. Photographs and bas-reliefs of the works of the great masters are on the walls, and busts, statuettes, and mounted birds and animals fill the niches and corners. No grating nor screen bars free access to all parts of the room. An unobtrusive desk, presided over by a pleasant faced librarian, is near the door to welcome each child who enters the room. The easily reached shelves are open, and, under a courteous and well-concealed supervision, the little hands may take down their choice of books, to be examined at leisure at the broad, low tables furnished with electric lights for cloudy days and evenings. The carefully selected books have been chosen for their purity of English, high purpose, and lessons of heroism and moral courage. They are attractively bound in bright colors and are divided between the shelves and the reading-tables. No monotonous brown-paper covers are allowed to destroy the individuality of the volumes. Even the smallest visitor finds his needs supplied. On one of the tables in the children's room of the Pratt Library of Brooklyn are placed Caldecott's colored picture-books of Mother Goose, published for the very young, and as artistically bound as many a book for older readers.

The popular magazines are placed in the racks for circulation, and in one library, after a year's use, the librarian reported "not one lost." In Seattle, Washington, it was found that the circulation of magazines caused a marked decrease in the demand for fiction.

A sense of ownership is thus aroused in the child who has access to such a room, and he soon develops responsibility, pride, and neatness. A fresco on the

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children's wall of the Milwaukee Library reads, "This room is under the protection of the boys and girls of Milwaukee;" and they have proven themselves worthy of the confidence reposed in them, for, in a library of 7,715 volumes, after ten months' use only two books were lost! One child confessed that she kept her library book in the refrigerator, as it was the only place which was safe from the meddling fingers of the baby. On one occasion the librarian discovered a mutilated book, and put it in a conspicuous place, with the following notice: "I should like to know what the boys and girls think of any one who would injure a book like this. Does he or she deserve to come to our room? Put your answer to this question in the box on the counter." Eighty or ninety replies followed showing great indignation. They suggested various methods of treatment of the culprit, as that he "should be fined;" "be kept out of the library until he was twenty-one years old;" "replace the book," or "be suspended."

Miss Moore, of the Pratt Institute Library, has sent out a "List of Children's Books with Children's Annotations," asking other librarians to co-operate. The following illustrates her method:

TITLE.	AUTHOR.
Captains Courageous.	Kipling.

Comment: "I liked it, but I think it's more of a book for grown people than boys; there isn't enough *boy* in it."
Age, 11.
Sex, Boy.
Nationality, Scotch-American.
Remarks: Son of a naval officer; delicate, yet fond of sports; a great reader.

The Boston Public Library, in order to avoid a "school-room aspect," which is strongly deprecated by many librarians, has put all reference-books into separate rooms, thus preserving intact the natural and gracious influence of a children's library. The beautifully frescoed ceiling is the work of the English artist Elliott, who designed the paintings in his studio in Florence, where Queen Margherita had the pleasure of seeing what was being done for some of America's little people.

The bulletin-board and picture frieze are among the most popular methods of directing the child's reading. On the former are placed pictures, mottoes, and poems which bear upon the day, month, or season.

In April birds and flowers are conspicuous, and Audubon and John Burroughs close by in photograph or quotation. The story of the silkworm is illustrated, from the cocoon to the silk reeled, foiled, dyed, and woven. During Easter week may be seen in many libraries charts teaching by picture and poem the Easter lesson of the chrysalis and butterfly, also Easter legends with an Easter carol printed in the clear "librarian's hand." A bunch of Easter lilies fills the room with fragrance until the whole atmosphere suggests the joyful resurrection time. A like effort is made during the Christmas holidays to keep in mind the spirit of the Christ-child. Nor are the more jolly days of Thanksgiving and the Fourth of July forgotten. Indeed, one almost feels that the modern child, armed with a lifelong library card, would scarcely need to look elsewhere for an education. The librarians are told that "the bulletin headings must talk," and they certainly do. The boards are used in connection with various topics, as history, geography, and science, in order to supplement school work, and a regular visitor to this part of a well-equipped public library would in time become acquainted with actual life in all parts of the world. The birthdays of the world's famous men and women are often noticed. The portrait is placed on an easel near the door, and the children are encouraged to stop at the library on their way to school each morning, that they may be able to report to their teachers whose birth the day commemorates.

In the children's room of the New Haven library last March was a bulletin-board headed "Artists' Birthdays in March." Below were the names and pictures of the noted painters and of their best works, accompanied by a brief character sketch or poem.

The children find their catalogues, too, on the bulletin-board, and a question like the following is placed where it quickly attracts the eye: "Would you like to read about heroes of olden time, brave engineers and sailors, beautiful princesses, and girls who could sing like birds? Here is a list of such books."

But for the very little folks, too young

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even to be attracted by a printed word, is the picture frieze. This idea originated with the Milwaukee Library. Against a rich green background about three feet wide and extending around two or three sides of the room are prints and colored plates cut from every variety of magazine, chiefly such as "Birds and Nature." These suggest and illustrate fairy tales, Palmer Cox's Brownies, Æsop's Fables, Zigzag Journeys, "Spenser for Children," and every conceivable subject dear to the heart of a child. As a natural consequence the shelves adjacent to the frieze are so constantly drawn upon that they are most of the time empty.

Still another feature of a children's room was discovered in the West End Branch of the Pittsburg Library. Through the co-operation of the music-loving genius who presides over this department with the manager of the city orchestra, proof-sheets of the descriptive programmes of the weekly concerts, with pictures of the composers, are regularly posted in the library. Here the eager eye of many a shabbily dressed boy or girl lingers longingly upon the announcements until enough pennies have been saved to purchase at least one coveted ticket. Is it strange that Theodore Thomas has been reported as saying that he enjoys playing to a Pittsburg house above all others?

The Pratt Library has held for three years exhibits of Tiffany glass for the benefit of its children, and in other cities there have been opportunities to study the Denton collection of butterflies, Miss Alden's dolls, and Burbank's Indians. Since the "eye teaches more quickly than the ear," the aim of the modern librarian is so to stimulate by picture and object that these will in time lead the children to the shelves.

But all this generous expenditure demands a well-trained librarian. Therefore a two-year course of special study and practice is requisite for this position, although, as in many another profession, the most successful librarian is born, not made.

The degree of B.L.S. (Bachelor of Library Science) is given to graduates of the training-school at Albany and of Pratt. There are also librarians' courses at Philadelphia in the Drexel Institute, and in the University of Illinois at Champaign, besides various summer schools at Amherst, Cleveland, Madison, and Albany.

Original, resourceful, untiring in zeal, knowing that she "will have no easy work nor much time to herself," the librarian is the child's confidante and friend. The position is no sinecure, and it is the most important in the library. "An ideal children's librarian will do no work haphazard, but will plan her campaign beforehand as carefully as a general, choosing the most effective methods and adapting them to existing circumstances."

The heads of the children's departments, as well as of all others, are required to keep day-books, and reports are compiled from these to be read at monthly meetings, the whole force thus getting the benefit of the experience of each. By self-denial, control, and magnetism, the librarian gains the affection of the little ones, and thus leads them to love the best in literature. She believes in individual work with the child, because, as some one has said, "windfalls never last as long as hand-picked fruit."

If a "literary taste is acquired by browsing among books when young," there is imperative need of cultivating that taste before the child is too old to yield to guidance. In order to entice the little reader to investigate the best in books, the "story hour" was instituted in February, 1898, by Miss Keith, of Pittsburg, and this has since become a popular feature of library work. Twice a week the children gathered by scores to listen to Tennyson's Idylls of the King or tales of Greek heroes. When the hour was ended, the library was taxed to its utmost to supply the demand for books on those subjects. In one children's room, between four weekly story hours given to Shakespearean tales, the Shakespeare story-books were drawn forty-four times, and only failed of more drawings because the supply was exhausted. At the end of the story course an exhibit of hero pictures was given. It was noticed that more books were drawn on story-hour day by children than by adults.

Another effective means of reaching the children is by club work. For this a gymnasium is provided in addition to the main room, where clubs in physical culture, history, science, etc., meet at stated intervals under the guidance of the librarian.

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In one such boys' club the members divided their meetings into two groups of four each. At the first four they discussed Chemistry, under the following headings: 1. Science of Chemistry. 2. Composition of Water. 3. Phosphorus. 4. Acids, bases and salts. The subject of the last four was Electricity, under: 1. Electric Motor, its theory and application. 2. Induction, its theory and application. 3. Heat, electricity, and light as modes of motion. 4. Lighting, incandescent and arc.

These topics were chosen by the boys themselves. There were no officers—simply a chairman, who was appointed at each meeting; and no constitution, but a few simple rules which were compiled by the librarian.

It will doubtless be a surprise to many to learn that children care less for fiction than do adults. History, biography, and travel appeal to their imagination, and they often select books that require study and puzzling thought to comprehend. One librarian has reported that the percentage of fiction demanded by the readers of a loan library in a city summer playground dropped to thirty-eight.

The Hartford Public Library gives five-minute talks daily to its children on books. In Cedar Rapids, Iowa, the librarian organized a literary club among the children, who joined a chapter bearing the name of the poet chosen, as Longfellow, Whittier, or Eugene Field. The conditions of membership were a careful handling of the books named in the chapter list and a faithful perusal of each. On the last page of the folder was a blank form of certificate to be filled out and signed when the list was finished.

Miss Briscol, of Eau Claire, has arranged over the low shelves a number of "ladders to climb." A ladder is drawn on a slip of paper, and over each round is written the title of a book. These lists are carefully graded, the books being chosen with an idea to mental climbing. Each child selects his own ladder, and when it is finally mounted his name is entered on the roll of honor. Most of our public libraries co-operate with the school in order to secure for their use the best reference-books in the market. The teachers and scholars visit the library regularly by appointment to find certain volumes placed on the tables for their use. In Oak Park, Ill., the library places in the school-rooms mounted pictures, and book-cases or Traveling Libraries of such works as are most needed in the several grades. These books may be renewed indefinitely, and are not subject to fine.

In Michigan City, Ind., there is a special class-room in the library building for the use of certain grades where the pupils meet to consult books on previously announced topics. These books are distributed among the children, and short compositions are written from the material thus obtained.

All important school work in Pittsburg is done from the Central Library under the direction of a special assistant who spends her time working for and in the schools. This library has a collection of school duplicates of over five thousand volumes, distributed among thirty-six schools and institutions. The librarian and the school principal appoint committees to select the best books for school use, which are then set aside solely for the children. The library has also, at great expense of time and money, published an "Annotated Catalogue" of all books suitable for every grade from the kindergarten to the high school inclusive, so arranged and described that any teacher may know exactly how and where to look for all collateral reading by her classes and may call upon the public library for the same. From seven to ten copies of each book listed in this catalogue are to be found upon the library shelves.

Miss Moore, of the University Settlement Library of New York City, provides her little Russian and Polish readers with wholesome, exciting books of adventure, travel, and heroic deeds. She claims that their Oriental natures demand the marvelous and sensational, and if they are not supplied with the best of its kind, they will find their own reading. In thus giving them ideals of virtue and civic morality it is believed that they will forget for the time the sad monotony of their poverty-stricken lives.

A poorly clad woman with a shawl over her head pushed her way into a newly opened library in a small town one day, and, approaching the quiet, tactful woman in charge, exclaimed, "Say, I don't know anything about libraries, but I just want to

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tell you that this is the first time I ever saw the kids on the street with their faces clean."

One of the most beautiful results of library work among children, particularly in the slums of the cities, is the influence which they are gaining by means of their contact with the library, and particularly with the librarian, over their heavy-hearted and dull-brained parents. By means of the new life opened to the child the father and mother, who cannot read a word of English, do yet study the pictures as explained by the eager child and thus catch a glimpse of another life than the sordid one in which their lot is cast—and few parents are so hard and bitter that they will not open their hearts to those who are leading into green fields and by living waters the feet of their children.

The Boer Prisoners in Bermuda

By W. S. Key

[The Lend a Hand Society of Boston (Rev. Edward Everett Hale, President) has for some time past been receiving contributions and forwarding free gifts of food and clothing to the Boer prisoners of war detained by the English Government in the islands of Bermuda. The writer of this article, the Rev. W. S. Key, an English clergyman, who is associated with Dr. Hale in Boston, was recently sent to Bermuda by the Society in consequence of reports which have from time to time appeared in American newspapers and magazines, written by men who claimed to have visited the prison camps on the islands. The reports were of a conflicting character; one writer asserting that the prisoners were being neglected and starved by their captors, another claiming to know that their condition was practically all that it could be, Mr. Key found that neither the one statement nor the other quite represented the actual facts, though there was some truth in both.—THE EDITORS.]

ON arriving in Hamilton I presented my letters of introduction to his Excellency the Governor, Sir George Digby Barker, who, in order that the people of the United States might know how the prisoners were being treated, very courteously gave me full permission to visit the various prison camps, and placed a government steam launch at my service for that purpose.

During a long interview I called the Governor's attention to several matters which had come to the notice of Americans and were evoking a good deal of feeling all over this country because it was thought that the laws of civilized warfare as applying to the care of prisoners of war were not being fully observed by the British Government. The first of these matters was the imposition and collection of certain customs duties at Hamilton on all the free gifts that were being sent from the United States for the Boer prisoners. It was pointed out that, according to the Hague Peace Convention, such gifts should reach those for whom they were intended duty free. His Excellency, in reply, said that the Imperial Government was not responsible for the collection of these duties, as it was a matter belonging entirely to the local Legislative Assembly in Bermuda. If there was any irregularity about it, it would without doubt be corrected. Later the Governor sent a message to the Colonial Parliament expressing a wish or issuing an instruction that the duties should no longer be imposed and collected, that prompt action rescinding the law should be taken, and that such action should be retroactive in its scope. This means that there will be no more duties collected, and that those already collected will be refunded at the proper time.

Allusion was made to statements which had appeared in print to the effect that the prisoners were practically naked, and that the English Government had never distributed any clothing among the prisoners, or, if it had, then the recipients had been compelled to pay or promise to pay for what had been supplied them. In answer to these statements it was shown by tabulated figures that some garments had been distributed at frequent intervals ever since the first lot of prisoners landed in Bermuda. The total number of separate garments had not been large in proportion to the number of prisoners in the camps, but the Governor explained that very few cases of actual necessity had been brought to his notice, owing, he believed, to the comfortable climate of the islands, and to the fact that the Boers preferred the clothing worn at the time of

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their capture to that which the Government supplies. As for the statement that for such clothing as had been given out the prisoners had been charged with the cost, it was within the right of the Government to make such charge, yet only a very few who were known to have money in their possession had been expected to pay anything, while others had received what they needed gratuitously. Further, when the Governor discovered that so very few of them were in a position to pay for anything, he decided to furnish them with whatever they might need free of cost. This he did without asking the authority of the War Department in London. He subsequently notified headquarters of what he was doing, and inasmuch as there had been no objection raised against his acts, he was satisfied that his policy had met with approval and he should continue along the same lines in future; and not only so, but he should order a general distribution of clothing to all the prisoners, or such as were standing in need of garments. From time to time there had been delays, which were quite unavoidable, in the receipt of various supplies from England for the prisoners' use, but everything was being done to make their detention in the prison camps as little irksome as possible.

When mention was made of the complaints that had been made about the alleged insufficient daily food ration allowed by the English Government to each prisoner, the Governor explained that from the first arrival of the Boers they were allowed what is known as the "field" ration, which is the regular ration allowed the English soldiers when engaged on actual service, and is larger in amount than the regular "peace" ration. When the English soldiers who came with the prisoners on the transport ships from Cape Town, and were on guard duty at the prison camps, found that they were not receiving as good rations as their prisoners, they protested so promptly and vigorously that he, as their Commander-in-Chief, ordered the soldiers to be served with the "field" ration, and they are now on the same footing in this regard with the prisoners of war.

I first inspected the hospital camp, and found there about one hundred patients under treatment. The more serious cases were comfortably housed in a large and airy wood and iron building, while the milder cases were in tents. Every patient had a cot bed to lie in and was receiving every attention. There was a plentiful supply of medicines of all kinds, apparently no lack of doctors, and the dietary lists which I asked to be allowed to examine and copy contained such items as chicken, lamb, soda-water, stout, and champagne. These delicacies were prescribed and served at the discretion of the doctors in charge, and according as they were found to be necessary for the patients. Everything was scrupulously clean, and all the patients appeared to be comfortable.

On the other islands it was found that an ugly-looking barbed-wire fence divided each island into two parts, on one side the fence being the prisoners' laager or pen, and on the other the quarters of the soldiers guarding them. The prisoners' tents were of the regular army type, and provided sleeping accommodation for seven men or boys. They were circular in form and bell-shaped, each one having a board floor. They were pitched close together in long rows or streets around the laager, while the center space was left for recreation purposes. It was very limited in extent, and the complaint was general that such restricted grounds were positively affecting the prisoners' health, for the reason that, having always been accustomed to a free and roving life on the veldt in their native land, they had not now even sufficient room to walk around in to keep themselves in health. None of the Boer officers are allowed out on parole, though there are several generals among the prisoners, as well as the highest dignitaries of both the Orange Free State and the Transvaal. These are all educated and refined gentlemen, more than one of them having received their education in Oxford, Cambridge, or London Universities. These men in particular feel most keenly the restraint, and consider that the English Government might at least extend to them the same privileges that the United States Government extended to the Spanish officers who, when they were prisoners of war in this country during the recent war in Cuba, were always allowed to be out on parole.

My attention was called to the food

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rations issued to the prisoners daily. I found the quality good, but, as I counted six potatoes, four carrots, and one turnip, none of them very large, with a piece of meat to go with them, then gazed at the seven tall, large-framed, gaunt-looking farmers who were to dine off this ration, it could easily be believed that they would still feel an aching void in their stomachs after their midday meal was ended. More than one prisoner told me that they had been always accustomed to an abundance of good, substantial food when at home, and that the stinted supply they were now receiving was seriously affecting the health of many of the prisoners.

A pathetic phase of all the prison camps is the large number of very old men and young boys among the prisoners. There are about one hundred men whose ages range from sixty-six to nearly eighty years, while there are no less than two hundred boys under sixteen, the youngest of all being now only a little over nine years of age. On inquiry it was found that few if any of these old men or boys had ever been engaged in actual warfare against the British army; they were simply captured on the veldt and marched off to the prison camps in Africa, then transported to Bermuda. Some of the old men were very infirm, while some were chronic invalids or cripples.

Each camp is organized into a regular community and has its commandant, who is supreme; its magistrate or judge, police court, schoolmaster, etc. There is a school-house, library, church; and, as the Boers are intensely religious, they have daily prayer-meetings, Bible classes, catechism classes, and a flourishing Christian Endeavor Society. Their spiritual welfare is looked after by two estimable Africander clergymen, one of whom has his wife with him, and their influence and helpfulness are appreciated by the authorities as well as by every prisoner.

There were at the time of my visit thirty-seven prisoners in the military prison at St. George's, at the extreme northern end of Bermuda, who had been tried for treason and sentenced to be executed, but their sentences were commuted to penal servitude for life. They are kept in solitary confinement, work ten hours a day, and are not allowed to speak to any one. Their existence is nothing more than a living death; and the hardships they have been subjected to have already caused the death of one of the poor fellows, while several more are sick unto death. They are now confined on what is called Hawkins Island, so that their condition is somewhat better than it was when in the unhealthy and ugly-looking military prison. There is also a small prison-pen in which are kept under most trying restraint thirteen prisoners, ten of whom were charged with attempted mutiny aboard ship when on the voyage from Cape Town, the other three with an attempt at escape from their prison camp by swimming. These men did escape and were in hiding for three days, some miles away, but as no one dared to give them food they were driven by hunger to surrender themselves, and are under careful watch both night and day.

There is free access to the water on the shore of each island, so that the prisoners can both fish and bathe as much as they wish. The boys, as well as many of the men, attend school daily; others amuse themselves in very small tennis-courts and croquet lawns.

During their imprisonment most, if not all, these poor fellows have become quite expert in the manufacture of every conceivable kind of toy and other articles of an artistic character which they make of wood, stone, slate, and even the bits of bone which they get in their daily ration of beef. They make wonderful walking-canes, picture-frames, glove-boxes, cribbage-boards, checker-boards, pipes, cigar-holders, penholders, paper-knives, napkin-rings, egg-stands. Some are expert photographers, others workers in hand-made lace, or silk neckties, and some paint landscapes which have a good deal of merit. Most remarkable of all these manufactured articles, however, are the dress-suit cases made of barrel-staves, gold and silver rings made from coins, and brooches beautifully carved out of bone, together with engines and thrashing-machines which work accurately, and native carts, carriages, and trek wagons.

Before the distribution of government clothing mentioned above many of the prisoners were entirely dependent upon the generous-hearted people of this country for such articles of clothing as they

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needed; now they need food of various kinds to supplement what they are allowed, as well as other articles of use which the English Government does not furnish. For instance, the authorities have expressed themselves to the effect that hats, caps, suspenders, towels, soap, socks, and handkerchiefs will be acceptable, while oatmeal, cornmeal, desiccated vegetables, peas, beans, condensed milk, tea, coffee, all kinds of cereals, jackknives, and small mechanical tools are much needed. No second-hand clothing is now allowed to be sent to the camps.

The religious character of these five thousand rough-looking men and boys was very striking, and much of their time is devoted to Bible-reading, prayer-meetings, and singing classes. They profess the most childlike faith and trust in an overruling Providence, and are as confident of the ultimate outcome of their struggle for liberty and an independent national life as they were before the war broke out.

All contributions, whether of money or clothing or food, should be addressed to Miss A. M. Outerbridge, Sec. P. O. W. Relig. Committee, Hamilton, Bermuda. All packages should be marked "Free Gifts from United States for P. O. W.," contents stated, and itemized list sent to Miss Outerbridge as above. All charges should be prepaid and donors' names and addresses sent.

The Story of an East Side Family

VIII.—Unto the Second Generation

By Lillian W. Betts

JACK, Mary, and the children had lived for several years in quiet prosperity. These years were such as are possible only in a family where the youngest child has passed its second summer and seems a settled fact, and the eldest child is just emerging from the period of dependent youth into that of independent existence which marks the third stage of family life on the East Side.

Mary's children had passed through all of what some one has aptly called the trundle-bed diseases at the trundle-bed age, and so naturally as scarce to disturb the even tenor of life in the home. This stage of the family life was passed before the Health Board in New York had become intrusive. The school life of the older children had not been interrupted by these illnesses. The idea of germs had not passed beyond the agricultural and floricultural meaning. Mary and her friends who were mothers would have understood the meaning of a Greek root as quickly as the word germs.

As the years passed Mary's attitude toward her home changed. She was not consciously ambitious, but she greatly enjoyed the distinction which the holding of an office in her club gave her, not only in the club, but in the neighborhood. The club was limited in membership; even membership conferred distinction. To be selected by the select was prominence.

Mary's mind responded to practical education that did not involve any change in her home system. It responded to the education in civic affairs, and she preached this gospel to the neighbors. The Health Board was to prevent disease. Sinks and cellars became objects of interest. The Street Department was one of personal supervision, and the sweeper and garbage-collector were often made to regret this when compelled to work under the light of this new neighborhood dispensation. The policeman felt the change, and was made to realize at times that he was the servant of the people. Docks became something of value, and the question reached the Boss, "Why cannot the people have access to the piers and docks?" Then the Recreation Pier was built, just at the time when the people had been roused to its value enough to ask for it. To all this education Mary responded with enthusiasm, and became herself a teacher.

To talks on foods, hygiene, ethics, Mary listened restlessly. She absolutely declined the library privileges of the club

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even for her children after the first months. She ceased to pretend to read. Her system of living was never disturbed by any effort of the would-be philanthropist. If Mary made any change in her system, it was because she saw money value in it, the only value of which Mary had any clear conception. It was wholly beyond her comprehension that any human being should make sacrifices for another without thought of return. Her neighborly efforts in time of trouble were based on the fact which she saw demonstrated constantly, "that you never know when your own time may come." It was a bank of good fellowship on which she might have to make drafts, so she made her contribution.

Had she been convinced of the value of the new teaching opened to her, her social activities, the direct effect of her club ambitions, did not permit her time to practice the new ideas on her younger children, and her older children were now at work.

How well Mary remembered the day on which she had watched her eldest daughter proudly as she walked down the stairs and out on the street to earn her first day's wages!

The family was rounding out its circle of experience and coming into full sympathy with its neighbors.

Mamie was only thirteen when she became a wage-earner. But factory laws did not concern the world of which Mamie was a part. It was known that there were some meddlers uptown who were trying to have a law passed dictating to American citizens when their children could go to work. "The boys" had made their sentiments known and the Boss would look after the bill. "Let them think themselves active; they'll let more important things alone," was the political philosophy of the region. "At the right time the bill will be shelved for another year." Events proved that "the boys" were prophets.

The child was awake long before daylight that morning, as excited and happy as if she were going on a picnic. The chief cause of delight was that now school was over. She was beginning a life of freedom.

Mamie had shared with fifty or more other children the interest and vitality of the several class teachers during the frequently interrupted school life of seven years. She had not the slightest knowledge of or love for books. The world of books for her held only a reader, a grammar, an arithmetic, and a geography, and the use of any one of them she had never discovered. The variation in the size of the type on the pages of a newspaper confused her mind, and she adopted her father's picture method of interpreting the news of the day.

Mamie now entered the world with which she felt kinship—a world that appealed to her, and one that she could understand—the world of work and wages. Its possibilities were limitless. There were girls who earned eight dollars a week, and some who made even ten. She never saw these multi-millionaires, but others had. Not a doubt of reaching the eight-dollar limit was in her mind. "A dollar and a half a week is 'most a quarter of that," she thought bravely that first day. The very thought straightened her little spinal column, and caused her to treat her brother, who had no such immediate prospects, with mild toleration. She ate her breakfast of bread and strong coffee with her father, and hurried off to work with the girl whose mother was in her mother's club. This girl was a very Solomoness of wisdom. She had reached the advanced age of fifteen and had worked for two years. She had long given up counting the number of shops in which she had worked, or the industries of which she had at least canght a glimpse. She could tell accurately the kind of boss or forelady any man or woman she found in the positions would make. She began Mamie's education at once by imparting numberless injunctions as to the things she could and could not do. Long before Mamie reached the shop she knew that Jennie was proud, that Lottie was mean and Katie sly; that there was not a girl in the shop Mamie could trust but her. Mamie could tell her everything safely.

The crowd of carts, of trucks, and of workers in the under-world of wage-earning were awake and moving rapidly before Mamie reached that thoroughfare of which she had often heard but never seen—Broadway.

Beyond this the two workers entered a narrow door and ascended two flights of wooden stairs, dark and dirty. The hall-

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ways were inclosed on either side with wooden partitions. On the third floor Mamie's guide, protector, and friend opened a door, and Mamie entered the field of her first triumphs. She was stared at without the slightest attempt at concealment by the twenty or more girls getting ready to work. Mamie was to be the "forelady's" errand girl, her friend having been promoted. Going back and forth, fetching and carrying, bringing messages, standing about hearing the gossip and complaints of the girls, the jokes of the "boss" with his forewoman, Mamie's education was rapid, if the road was not royal. She discovered at once the rivalry between the forewoman and the designer, and before the week was over had decided that the forewoman was the one to "tie to." In the same period of time she had emancipated herself from the guiding hand of the girl who had secured her the place, and before the month was out she patronized her. Mamie, it was recognized, had a pull with the forewoman, and reaped full benefit in favors from less fortunate workers.

That first Saturday night, when Mamie gave her mother her envelope with her week's wages inside, she would not have changed places with any one on earth. The heights beyond were clear to her. They were to be reached by the natural ascent of more wages. Her mind was so perfectly adjusted that she would have given you to understand in a few minutes that wages were a mere matter of years until the highest were reached. She would have demonstrated by countless living examples that her theory was true. When you were thirteen, you got so much; and when you were twenty, you got so much. You didn't get any more wages after twenty because you got married, or were 'most married. Mamie's economics were formed on the simple theory of life from observation. Her deductions were not disturbed by complex contradictions. She considered workers as known units. She knew nothing of the past, cared nothing for the future, except as it concerned herself. There was a vital present, of which she was the center.

Sundays all this world slipped away. The forewoman gave her bits of ribbon, lace, velvet, and other dress goods. She picked up pieces from the floor about the cutting-tables. At first she asked for these; in a short time she took them as perquisites.

Mary saved all the large bits for a possible future use, but the child kept the smaller pieces. Sunday mornings she would take out the treasures she was allowed to keep, and her doll. Wonderful were the toilets in which this doll appeared. When Mamie came down to the street with the doll in her arms, every mother of a doll in the neighborhood rushed to see her and envy the mother. Mamie had attended the sewing-schools Saturday mornings.

The dull season came, and Mamie went to work in a paper-box factory. This place she found herself, and entered without an introduction. The factory was somewhere, her mother knew, near the North River, but she did not know the street or number.

At fourteen, without consultation or explanation, Mamie had found work at the change of each season and established herself in her mother's confidence and regard. Her envelope was given each Saturday night unopened to her mother—the test of filial duty, the measure of affection. There was no increase in the bank account because of the increase of income. There were more indulgences; Mamie had more flowers on her hats, and, as was her due, more dresses. If the children worked, they must have the benefit, was Mary's idea of the parental relation, and benefits meant pleasures and clothes.

Mamie was an important member of the family, and popular in the neighborhood. She trimmed hats, and, when on good terms, helped to make dresses. In Mamie her mother had a social ally. The boy next older one day announced that he had a place, confirming in Mary's mind the superiority of her children.

The second girl became restless. She saw the liberty wage-earning gave her sister, and she pined for like privileges. Each day she scanned the want columns of the newspapers. At last her opportunity came. She applied for the position of cash-girl at an east-side department store.

There must have been an interval of time in which the Boss was pursuing, or on a journey, or, peradventure, asleep, for a certificate was demanded showing that Tressy was fourteen, of sound body, and

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had attended school a specified time. Tressy did not have the certificate and could not get the place. The child confided to her mother her intention and the reason of failure. Jack and Mary rose in their wrath. "The law tell them what their children could and could not do! They'd see about it."

The child got her certificate. Her mother swore she was fourteen. There was a new bond between the mother and child. The mother was Tressy's ally against the world, and they won. Mary's eyes snapped when she thought of the law's dictation; she straightened her back in triumph when she thought how cleverly and easily she defied and conquered it. Mary's mind and morals did not develop in harmony. Her leaders at the club were wholly unfamiliar with her moral development. The club life, as they saw it, gave no test. Their world gave them no clue to the moral standards governing this woman's life.

Mary and Jack were very proud of their children. They were impudent, defiant at times, did not speak the truth, and were often lawless where parental government was concerned. They could not be controlled, for they had a power in their own hands. The envelope holding the week's wages represented it. This would be yielded willingly while their wishes were duly considered. The wage envelope regulated parental control; it was never carried by Mary to the breaking-point.

Mary could not be deceived by her daughters; she remembered her own wage-earning days and the relation they bore to her home and its control. She profited by that hapless experience; so did her children. Jack did not have this advantage, and soon proved his inability to cope with the new generation. When authority was accepted, Mary was the dictator.

As compared with the children of the families they knew, Jack's and Mary's parental pride was justified. No children kept themselves more steadily or earned better wages or were in closer touch with the forewoman or boss. They did not need parental guidance or protection to find work. They did not need parents in the business world. They were fully equal to its demands and charges.

In a general way, Mary knew where they were working, but never definitely.

If her activities had changed in the home, her standards had not. Her daughters knew that the parlor was always in order. They invited their friends freely, and Mary often met them. Jack left all this side of life to Mary; he rarely sat in the parlor that was the family pride. As the children grew more active, Jack became less and less of a figure in the family life, except as a financial prop and stay.

The increase of income in this family through the constant increase of the wage-earning capacity of its members enlarged the social opportunities of the family. Bicycles were the possessions of each member, and the piano a family possession. The one they learned to use, the other their friends used. Expending money for education in any form was wholly opposed to Mary's philosophy of life. If they could have learned to use the piano as they had the bicycles, it would have held the same place at the end of a month in their affection and interest. Its value lay in the mark of distinction it conferred on the family. The daily paper gave them all the literature that interested them.

This was the state of development of the family when it counted three wage-earners besides the father. The lodgers were still kept to reduce rent, and Mary was still the housekeeper, and to that degree a fifth wage-earner in a family of seven occupying four rooms.

Outside factors bade fair to change the life of the two younger children still in school. Libraries had been introduced in the schools, and supplementary reading was a feature of school work. Even the older children were silenced when the lessons of these younger ones were brought forward. Jack sometimes sighed as he heard the boy and girl complain as they leaned over their books getting ready for the next day's work in school. He was conscious that they knew his limitations, even when he turned the pages of their books with greatest interest. There was not a child in the house who, in his most daring moments, did not recognize the danger of lifting this veil from their father's life. There was a limit to Mary's tolerance. The older girls had come under a new influence. When Mamie was about

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sixteen, she heard some of her shopmates talking about their club. She asked some questions. In a month's time Mamie was a member of a working-girl's club. Here for the first time she met the people of that other world; she stood face to face with young women whose going and coming were items for the society columns of newspapers. Her sister was introduced, and became a member of the same club. Life opened at a new level. The manners that had represented the best were first questioned, then rejected, and the new accepted in their stead. Trimming disappeared from hats and dresses until severe outlines represented the new standards of taste. They cultivated the young men they knew who seemed of the type that would stand the club test. Their mother slowly awakened to the fact that her place was changed. She lived with the uncomfortable feeling that her children were taking notes, and some of them were of disapproval. Her voice grew sharper, and her authority was asserted with the result of producing friction.

When Nettie, the youngest daughter, approached the age at which the daughters of this family went to work, two firm voices declared it was not to be thought of. "Nettie must go to school longer."

"You do well enough with what you got," was the proud protest of the mother.

"Yes, but we'd do better if we knew more," was the unexpected reply.

"Perhaps yer think we didn't do well fer yer," was the daring rejoinder, with inward consciousness that she had failed at least in part as a mother, for the veil was being rent and Mary was seeing more clearly.

"Mother, you did well—as well as you knew how. But things is different now, and you know it; Nettie must go to school longer," was the firm announcement.

"Perhaps you want to make a teacher of her?"

"Perhaps," was the quiet response. Mary faced her first defeat in the management of her family, and talked the louder to conceal her consciousness of it.

The younger boy presented a problem they could not solve. He had grown up in the street—at first as a baby under the care of his sisters. As the demands of the family and the social opportunities of Mary's new departure claimed more of her time, he was his own master when not in school the half-day for which the authorities made provision. He viewed this privilege with such contempt that he frequently escaped paying his respects for several half-days at a time. Intellectually this was but a trifling loss; morally it worked his undoing. His mother viewed half-day school privileges with contempt, and felt justified in utilizing the boy's service in the work her duties as housekeeper involved. As he grew older more and more of these duties were delegated to him, and furnished the reason for not finding him suitable employment. This produced the family problem, Tom. He disliked anything that required continuous labor or thought, and refused all work that involved either. He could do odd jobs that provided him with spending money, and defied all control when sixteen.

One night he did not come home. Mary sat by the window listening to every footfall. She reviewed her life. Faint glimmerings of failure; acts for which she blushed; kindnesses paid by unkindness, selfishness that approached dishonesty, and once even that. Was this her punishment? A blackness settled over her that shut out every gleam of proud success that had stimulated her life. Mary saw that there was a success she had not striven for, and now her baby was the sacrifice that must be paid. A boyish figure turned the corner, and walked with difficulty toward the house. Mary flew down to the door. Jack followed her. They undressed the bold, self-reliant boy, and again he was the baby they put in their own bed. Sitting beside him, through their tears they watched the swollen face of that baby—they now knew to be a neglected baby—till the morning light came through the closed shutters. The circle of experience was nearly rounded that brought Mary and Jack into full sympathy with their neighbors. Life was educating them to appreciate law.

The older girls were thoroughly roused. They talked over their brother with one of the leaders in their club. She suggested that Tom should come to the next reception, and meet her brother; perhaps Tom could be induced to join the club at the Settlement in which her brother was interested.

This brought the first open rupture

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between Jack and his daughters. He remembered that it was one of these very club members that had downed him on the very verge of power. His boy should never go there. The daughters won.

The boy was bribed by a coat with tails, to be his the night he went to the club reception. The month passed and he was a prominent member of his club. He boxed so well as to command attention. A professional was to give lessons at the club, and Tom decided he must take them. He went to work to earn the money. New wants were born that to be gratified must be paid for. Wages became an object with Tom for what they would bring. His social interests were transferred from the street to the club, and Tom was on the social ascent.

Mary had a new revelation. The social interests of her children were outside of the home, except for a few intimates with whom she never felt at ease. The older girl married a man who openly manifested his indifference to his wife's family. Mary visited her daughter only when he was at work. The older boy, a quiet, reserved man, married a girl they never saw until she was his wife. He established a home at the other end of the city, at the level of his father's in space and furnishing. His mother and father were politely received, but the wife's family dominated.

This was the stage reached when Jack suddenly was unable to work. He had seen the factory go down until four men instead of forty were employed. The owner was willing it should run if it made no demands on his income from other sources. A sentiment led him not to close the factory that had laid the foundation of his fortune, but it must not bother him. The shrinking of the factory had marked the shrinking of Jack's life interest. He worked with the old passion, but with defeat, not success, the result of his best effort. Now he was too ill to work; his life grasp loosened suddenly.

Like a knell came the doctor's verdict: "Consumption."

Jack was taken to a noted specialist, who by a few pointed questions drew out his life's history. "No, there is no hope. You cannot sleep in wagons and hallways in boyhood and fight disease successfully even in early middle life. Nothing can be done. It began long, long ago."

All the love for Jack that had lain dormant in Mary's heart during these years of abstraction sprang to life and activity. Jack became the center of the home. Every act of her life was considered in its relation to his. Each penny was counted before it was expended, unless it was for Jack. The sunny days when he went to the factory were Mary's days of promise. A glory came to the home it had never known. It centered about a quiet man, who had gone in and out among them, with no questions as to his wish in any plan or project the family considered; he followed after them or was forgotten.

Now the home was his home. His wife came to him with a love of which he had never dreamed. His children worked for him.

The path along which he was walking was luminous, though he had entered it so many years before he expected.

One Sunday night, when Mary and Jack sat in the twilight alone, she said softly:

"I ain't never asked yer, Jack, but would you like to see a minister or a priest?"

"No, Mary. I got along widout 'em so far and they ain't boddered me, so I guess we'll let 'em alone," was Jack's quiet declaration.

"But Jack, folks do have somebody."

"I know, Mary, but I always thought it was sneakin' to wait till der last."

He was quiet a moment and then added: "I suppose the children will want somebody at the funeral. Have either. It don't make no difference to me. One's as good as the other."

"What was yer mother?" persisted bewildered Mary, whose choice was equally indefinite.

"I don't know." Then slowly: "I never heard of me father. It's all the same to me which yer have. I ain't troubled dem, and dey ain't troubled me."

He reached in the darkness for Mary's hand. Firm, true, tender was the grasp. Jack smiled contentedly.

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Fort Louis of Mobile: A Commemoration

By Grace King

WE hear and do much talking, nowadays, about making history. Political introspectiveness may be called one of the psychological features of our time and generation. Such a sense of belonging to a great historical epoch has been added to our other responsibilities that, do what we may to seem at ease in no matter what form of patriotic celebration, self-consciousness stiffens the naturalness of any position we assume into an attitude, if not a pose; and there seems to be no spontaneity possible in us. It was, therefore, with peculiar pleasure that the writer took part, the other day, in an unpretentious little ceremony to commemorate men and deeds of two centuries ago, in the history of which one could with no ingenuity intrude himself or his critical present, but which one could celebrate with a rare feeling of hearty humility and praise.

Two hundred years ago, in January, Jean Baptiste Lemoyne de Bienville removed the newly established colony of Louisiana from Biloxi to a site upon the Mobile River selected by Iberville on a previous exploration, and thus described in his instructions: "Sixteen miles from Massacre Island (Dauphin Island), at the second bluff." Upon just such a morning as this, clear and cool, with a dazzling sun overhead and a radiant blue sky, a cool breeze rippling the water—upon just such a morning as this the young commander may, nay must, have led his heavily freighted boats up the river. We imagine him passing along by the plateau upon which Mobile stands, covered then, as it would be now could it return to nature, with a marvelously luxuriant growth of magnolia, oak, pine, cypress, chestnut, sycamore, hung with vines, even as they are to-day along the Bay Road. And as we, passing along, left the plateau, and by degrees the sights and sounds of the shipping and busy activities behind us, and glided further and further into the stillness of nature and morning, we could fancy, indeed, that we were heading up a current other than the Mobile River—the metaphorical one upon which Iberville, Bienville, and all of us make our little excursion.

Indeed, so pleasantly were our minds attuned to the occasion, and so genially did the scenery lend itself to our sentimental mood—or it may have been only the natural results of good spirits from the early morning start and the pleasant day before us—that we could not see ourselves as an agreeable party of people in a gayly decorated United States revenue cutter, with orator, band, and luncheon aboard, going to celebrate the bicentennial of the founding of Fort Louis de la Mobile, but as the boat-loads of adventurers going actually to found it!—the young Bienville with his elder brothers Sérigny and Chateaugué, French soldiers and sailors, officers, royal commissary, notaries, priests, and surveyors, Canadians and Indians, a long line of boats and canoes. The sun surely glistened on the water ahead of their prow as it did ahead of ours; the blue sky was as smiling and tender over them as over us. They passed through the same banks, the same trees, on one side and on the other; the same bayous poured their same floods through mouths fringed with grasses; that shallow marshy nook in the curve was there then as now, its tall reeds dry and golden in the sun and quivering in the fresh north breeze; their eyes noted the same patch of palmetto, the same cypress with their buttressed trunks standing in the same stretch of swamp; their boats went around the island in the river, as we did; they passed the first bluff and began to look for the second, as we did; hailed it when it came in sight, landed and climbed to the top, as we did, and stood upon a small tableland overlooking the river, covered then with virginal forest.

Iberville himself could not superintend the transportation. The doughty sailor was confined to his ship (so well named the Renommée), at anchor in the harbor of Pensacola. "I could not go to Mobile," he writes, "being kept in bed ever since my departure from Saint Domingo by an abscess in the side, for which I had to have an incision six inches

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long, cut through the abdomen, which made me suffer a great deal." As there was, fortunately for him, at that period no anæsthetic to dull his perception of his pain, or of the bungling of the surgeon (and the ship surgeon of that day was perhaps with more reason than ever before or after called a butcher), Iberville (to show the manner of man he was) directed and partly performed the operation upon himself. When it was performed we cannot tell from his journal; for from the date of his arrival at Pensacola in December to March, when his wound had healed sufficiently to allow his departure, there seems to be no crevice in his busy weeks through which to insert an illness. Every day seemed more than filled with sending his crew to assist in the moving from Biloxi to the new settlement; discharging his cargo of provisions, arms, ammunition, tools, carpenters, blacksmiths, and other colonists; superintending the building of a light-draught boat for navigation in shallow waters; despatching and receiving daily his light-winged couriers to Biloxi and Massacre Island; and studying, with all, the commercial and strategic points of Pensacola, as a possession of France. For, now that a grandson of the King of France was seated on the throne of Spain, why should not Spain cede Pensacola to France, and thus enable him, Iberville, to carry out his great political scheme to establish the power of France as securely in the southern portion of the continent as it was in the northern, join Canada to Louisiana indissolubly by means of the Mississippi and the Great Lakes; elbow the English into the Atlantic, the Spaniards into the Pacific; and for himself, what?—whither went his dreams for himself? It would seem that, taking him all in all, as his papers represent him and as his past career had proved him, his ambition for himself and his family might rise as it would—it could not rise beyond probability of success.

Climbing to the top of the bluff, we saw an open, square plateau covered with a thick growth of tawny broom-sedge, surrounded on three sides by an even line of the forest. Looking across the river, a serried front of wintry bare gray trees met the eye, their tall tops and wide interlacing branches hung with a long, thick veil of light-gray moss, that seemed in the shifting sunlight now moss and now a fine cloud of mist. About the size of this open space—the area of a city block is the measurement of the chronicler—arose Fort Louis de la Mobile, built of squared logs, with four bastions, armed with the first cannon belonging to the colony. Within the walls were the parade and the standard bearing the lilies of France; the lodgments of the guard and the officers—those gay French officers whose liberties, if not licenses, were so sore a trial to the curé in charge of their salvation. Letters of complaint were sent to the Prime Minister of France complaining of their quips and cranks, songs and frolics, their neglect of the confessional, and apathy, the only apathy their vivacious characters showed, in regard to their Easter duties.

On the bluff in front was the powder-pit; to the left, some hundred and fifty paces, the barracks. On a lower plateau, just above the Fort, was the village with its landing. On an eminence overlooking the village was the residence of the priests. The pleasant phantasmagory that had accompanied us up the river vanished here. In the utter stillness and isolation of the place, who could imagine the laughing and talking, the quarreling and fighting, the getting and spending, the love-making and love-breaking, the coming and going, that filled the scene when the lilies of France bloomed up there in the sky!

The orator of the day and the commemoration, and also the author of it, we may say, was the young historian of Mobile, Peter J. Hamilton. He narrated the story of Fort Louis to a group perhaps as picturesque as any ever gathered on the spot: ladies and gentlemen in the costume of the day; cadets in gray, with buff leggings and rough-rider hats; officers from the cutter in their brilliant blue and gold; sailors in their uniform; a Catholic priest, an Episcopal minister, a Jewish rabbi, standing about, lounging and sitting upon the grass and on improvised benches.

The band played the music of our day. Two hundred years ago, doubtless, "Pierre Bagnolet" was the tune of the place, and from their barracks the fine "Chant des Soudards" must have resounded, as now, in sight of where the barracks once stood, resounded "America."

Iberville, Bienville, Sérigny, Chateau-

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gué, the four Canadian brothers; Boisbriant, the good fighter; De Noyan, St. Hélène, their nephews; Saint Denis, the founder of Nachitoches, and prime hero of Louisiana adventure; D'Artaguette, the manly and straightforward; Mandeville de Marigny, the young ensign of a famous old French and the founder of a famous Louisiana family; Tonty, of the iron hand and golden heart, perhaps the best of them all; Gravier, the scholarly priest; Davion, the fervent missionary, who had flown here from Indian massacre, at his post at the Tunicas; Pénicaut, the ship carpenter, who wove out of his adventures here that wondrously charming narrative of his—the heart bounded with welcome as the names, one by one, fell upon the air of their whilom home. They were the history-makers of their day and of this little spot; and right good makers of history they were. Through these woods and up and down that stream came, in all their bravery of paint and feathers and bravado of rhetoric, the chiefs of the Choctaws, Chickasaws, Mobilians, Alabamas, Tahomes, Apalaches, Chetinachas, *et tutta quanti.* The forests were as full of Indian tribes as of varieties of trees in that day, and when two or three chiefs met there, as they sometimes did, with their warrior retinues, Bienville feared they would eat him out of his fort, and he and *his* retinue would tax their ingenuity to get rid of them with safe courtesy. At the little landing below came the at the time momentous boat-load of girls sent from France to be the first wives of the colony; and for a time, as our orator said, the river banks and woods must have looked like a picnic ground, and the mocking-birds in the trees must have learned new merriment for their songs. With these first wives came the first sisters—the Sisters of Charity.

As our orator brought his address to a close, the cannon from the cutter fired a salute; all stood, and the white cloth was withdrawn from the granite block, the commemorative stone, "Erected by the People of Mobile, January 23, A.D. 1902, to commemorate the two hundredth anniversary of the founding here of the Fort Louis de la Mobile, by Pierre Lemoyne, Sieur d'Iberville, and Jean Baptiste Lemoyne, Sieur de Bienville."

The furrows under our feet show why the site of Fort Louis has been preserved, but all vestiges of it destroyed, piece by piece, little by little; it has been shorn away by the busy plow, turning up the soil over and over again, these hundred years, for the planting of corn and cotton. The glittering, glorious sword is no more destructive of smiling evidences of peace than the homely plow of the gruesome ones of war. Nevertheless, one relic of old Fort Louis has endured. In the crumbling front of the red clay bluff the remains of the powder magazine lie exposed—a segment of wall built of the long, broad, thin bricks of the French of the time. Specimens of them were eagerly disinterred and carried away by the collectors among us. This wall is the only tangible relic that remains, unless one accepts as such picked-up bits of hearsay. Among the old negroes, those safe depositaries of traditions, the place is still called "le vieux Fort." And among the hunters that frequent the woods thereabouts there is a superstitious fear against a certain spot. When they approach it, they say a strange bird sings out loud and clear, from some hidden branch, such a beautiful song as no one in that country has ever heard before. And they think the place must once have been a graveyard. It may be so; there were many deaths at Fort Louis, notably during the epidemic of yellow fever brought there from a ship which touched at San Domingo on its route. Half the settlement died of it; among others, the true, loyal, gallant, brave Henri de Tonty. He was buried at Fort Louis, and if a strange bird sings a beautiful song there, it must assuredly be over his grave.

The neglect of the home government and the consequent result, famine and distress, with the high water of 1711, which covered all the surrounding country and even the bluff upon which Fort Louis stood, decided Bienville to move his settlement to the mouth of the river, where he would be nearer his port of Dauphin Island. So Fort Louis was dismantled and Fort Condé of Mobile built, and the village of Mobile of the Bluff became the village of Mobile of the Gulf, now the city of Mobile.

A bronze tablet placed in the base of the noble marble portico of the Court-

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House was unveiled the day before the celebration at Fort Louis, with appropriate ceremony, to commemorate the fact that, although it had two locations, there was but one Mobile founded. The inscription runs: "1902. To the glory of God and in honor of the Illustrious brothers Lemoyne d'Iberville and Lemoyne de Bienville, who founded Mobile, the first Capital of Louisiana, 1702." Hard by is the great Cathedral, which has grown from the little log church of Fort Louis, as the city has grown from the palmetto-thatched village. Its records begin in old Fort Louis, with the baptism of the first child born in Louisiana, in 1704.

As one turns the yellow, worn pages, bitten through by the heavy black ink, one feels the reality of the spiritual beginnings of the colony as acutely as, when handling the quaintly shaped bricks of the old powder magazine of the Fort, one felt the reality of its material beginnings. On page after page, Bienville, Chateaugué, Boisbriant, D'Artaguette, Marigny, De la Tour and Pauger, the engineers who later planned and laid out New Orleans, and other names borne by families still living in Louisiana, figure as godfathers to the baptized children. Some of them, we notice at random, are born to the girls brought over for wives. A number of them are children of Indians; in due time, when slaves were brought in, among the baptized are negroes. Some of the mothers sign by a cross-mark, others make the rude letters of an awkward beginner, we imagine under the teaching of the Grey Sisters. But there are two or three signatures clear, flowing, graceful, refined, of ladies of education and refinement, if there is any proof of it in chirography—as startling to the eye, they were, as the song of the strange bird to the superstitious hunters.

The old register shrinks after the seat of government was removed to New Orleans. The roll-call is answered by plainer and plainer names. The Sieurs and Chevaliers drop out, to reappear in the other city in the records of its Cathedral. Through the English, through the Spanish dominations, into that of the United States, the old Cathedral record carries us, names and language changing with the flag. Fort Condé became also Fort Charlotte, Carlota, and Charlotte again. Its site is known, but all else pertaining to it has disappeared. The city has overgrown it—as the broom-sedge has overgrown old Fort Louis.

Ethics, Education, and Public Policy[1]

THERE are certain truths, those especially in the field of mathematics and of a few of the sciences, which can be stated only in technical language, and can be understood only by those who have had some technical education. But the greatest truths in philosophy are simple, and can be so stated as to be apprehended by any intelligent reader who will give thoughtful attention to the statement. Clearness of vision and clearness of expression can generally make intelligible great truths to unexpert readers. This fact is strikingly illustrated by Professor Palmer's volume on "The Field of Ethics." To discriminate ethics from science, philosophy, history, law, æsthetics, and religion, one might surmise, would require great refinement of thought and subtlety of expression; yet these discriminations are made by the author in these lectures in terms such that the untrained reader, if he will really give his thought to the book before him, can readily understand. The book is not light reading, but it is easy reading. It would be difficult for any intelligent reader to misunderstand the author's meaning. At the hazard of misinterpreting him, we summarize his distinctions here in a sentence.

Ethics deals with conscious, science with unconscious, phenomena; ethics with what ought to be, history with what is and has been; ethics deals with indeterminate, law with fixed, penalties; ethics

[1] *The Field of Ethics.* By George H. Palmer. (Noble Lectures for 1899.) Houghton, Mifflin & Co., Boston.
School, College, and Character. By Le Baron R. Briggs. Houghton, Mifflin & Co., Boston.
The Foundations of American Foreign Policy. By Albert B. Hart. The Macmillan Company, New York.
The Education of the American Citizen. By Arthur T. Hadley. Charles Scribner's Sons, New York.

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with obligations involving infinite implications, law with carefully defined obligations; ethics aims at a developed personality, law depends on an established order; ethics deals with that which is infinite and therefore incomplete, æsthetics with that which is complete and therefore finite; ethics with duty looked at from the manward side, religion with duty looked at from the Godward side.

In his treatment of law, Professor Palmer appears to us to treat the accidents of Anglo-Saxon jurisprudence as the essence of a human legal system. Penalties are not fixed in Oriental despotisms; they are not fixed in modern penology by the indeterminate sentence. In his first distinction between law and ethics, therefore, we should not agree with him. Law appears to us a human endeavor to formulate those principles of ethics which one man has a right to enforce upon another man. It is a limited portion of the larger field. In his chapters on ethics and religion, on the other hand, Professor Palmer illustrates a problem which has perplexed many a thinker, and he points out with great clearness, because with great candor, the defects alike of morality without religion and of religion without morality. We wish that every disciple of ethical culture would read and carefully consider the author's statements on pages 142–145, and the quotations therein from Augustine, Spinoza, Paley, Jonathan Edwards, Henry Sidgwick, and Sir James Fitzjames Stephen, all bearing concurrent testimony that parted from religion ethics has little meaning. And we wish, on the other hand, that every pietist could read Chapter V., especially pages 171–177. As illustrative of the author's clearness and candor we quote a paragraph: "I cannot fail to see that a good many persons are, so far as I can judge, sincerely religious when not quite responsive to the demands of the moral code. I am sorry to say I find this true of myself. At my times of greatest religious exaltation small duties do not appeal to me most urgently. There seems to be a kind of separation, as if there were something in the nature of the religious emotion which removed me from earthly duties. When the religious impulse is strongest, I am obliged to be especially careful if I would not be blind to the plain duties of the day. I am much mistaken if the experience of other people does not confirm mine." We wish, indeed, that the fourth and fifth lectures, dealing with ethics and religion, might be published in tract form for wider circulation than they will receive in this volume, and we wish the volume itself might be carefully read by all religious teachers, especially ministers, as furnishing a striking illustration of the best method of dealing with religious and ethical topics.

"School, College, and Character" is as clear and clean-cut in its style as "The Field of Ethics," but Dean Briggs has a different purpose in mind from Professor Palmer. We know of no man who possesses a more pervasive personality than Dean Briggs. The disciplinarian of a great university is ordinarily the most unpopular man in it. He is liable to be either a martinet, confounding moral distinctions and laying equal emphasis on rules of order and on fundamental moral principles, or else a good-natured soul who lacks the nerve and muscle to grapple with real offenders, and whom it were a libel on mothers to call "motherly." Mr. Briggs occupies the difficult position of Dean in Harvard University, and no man in Harvard University has more of both the affection and the esteem of the students, or exercises a stronger or more helpful personal influence over them. This volume is pervaded by this personality, and illustrates its power. To use a college phrase, the author "strikes right out from the shoulder." He is absolutely frank and unhesitatingly direct. He is equally ready to condemn the parent or the son, the professor or the pupil. His articles are a revelation of the secrets both of power and of weakness, of virtue and of vice. We are tempted to pick out three or four sentences to illustrate this quality of directness, despite the injury done them by separating them from their connection: "One of the surprises in administrative life at college is the underhand dealing of parents, not merely with college officers, but with their own sons. . . . No one is entitled to a college education who does not earn the right from day to day by strenuous or by enthusiastic life. . . . In talking with these dishonest students, I have been struck by two things: first, by their apparent inability to see that nobody ever *has*

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to hand in anything, and that handing in nothing is infinitely better than handing in a dishonest thing; next, by their feeling that their own cases are exceptional, since the wrong was done 'under pressure'—as if pressure did not account for the offenses of all amateur liars and forgers. . . . The youth who squanders in vice the money which his father, at a sacrifice, has sent him for his term bill may be a good fellow yet; the youth who breaks training is a disgrace to his Alma Mater. . . . The first danger in the transition from boyhood to manhood is the danger in what is called 'knowing life.' It is so easy to let mere vulgar curiosity pose as the search for truth."

We can conceive no better book for a father to give his boy as an introduction to college life than "School, College, and Character."

Professor Albert Bushnell Hart is quite within bounds in saying in the preface to "The Foundations of American Foreign Policy" that "there is so much misconception about the present status of the nation in the councils of the world, and so much heedlessness of precedent and experience, that perhaps there is an opportunity to show that our forefathers and our grandfathers had problems similar to our own; and to explain how they thought that they had solved those problems." It would be safe to eliminate "perhaps" from this sentence. It is one of the misfortunes of modern journalism that so much editorial writing is done by men who have had no previous college training, who have risen, as the saying is, from the ranks, whose horizon is narrow and whose perspective is false. No one can understand present conditions, still less lead forward in reforms toward a better future, who does not know, at least in a general way, something of the history of the past. Since we have come to understand that evolution is the law of life, and that every growing organism develops out of a past and toward a future, history has taken on a new significance.

It is this historical survey which Professor Hart gives in this volume, an understanding of which would have prevented some of the superficial, not to say ignorant, writing on the subject of modern problems which has been inflicted on newspaper readers. His first essay shows that America never has been really isolated from the rest of the world. Its seemingly sudden emergence into a world-power is simply a striking and larger development of previous world-relations. His second chapter, on Military Expeditions, shows not only their existence but also "the remarkable success of all the serious interventions and expeditions authorized by the Federal Government, with the single exception of the invasions of Canada," and "the increase of territory and prestige which the expeditions have brought to the Nation even when unrighteously undertaken." The third chapter, on Boundary Controversies, recites their history and draws some wise lessons from them. The fourth, on "A Century of Cuban Diplomacy," makes it perfectly clear that all the resources of diplomacy had been expended in an endeavor to secure justice for Cuba before the recent war with Spain was initiated. The fifth, on "Brother Jonathan's Colonies," shows "that the idea of National colonies is as old as the Republic, and that during the last fifty years the Nation has grown accustomed to outlying dependencies." Our present colonial policy is not new; it is only the "enlargement of a policy long pursued."

These may serve as illustrations of the historical and therefore the political errors into which uninformed writers have fallen in dealing with the questions of the day, and may show Professor Hart's beliefs upon them. He has evidently very decided opinions on those questions, but his book is not written for the purpose of advocating those opinions. The book is academic in spirit and scientific in character. Professor Hart is an authority in the realm of history, and the volume is one which ought to be in the reference library of every man who proposes to deal intelligently with the political problems involved in present-day conditions.

President Arthur Twining Hadley affords a fine illustration of the advantages of a broad education, and is one of the not too many men in America who exemplify the ideal of education expressed in the phrase, "The well-educated man knows everything about some one thing and something about everything." He is a recognized expert in the realm of economics. This volume of essays, while approaching nearly all problems from the

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economic point of view, deals with them as something more than economic problems. To President Hadley economics, ethics, and education are all inextricably interwoven. Two or three sentences taken out of his address on "Our Standards of Political Morality" may serve to illustrate this:

We can no longer rely on competition to protect the consumers against abuse when industry has become so highly organized that all production is centralized in the control of a single body. . . . Where competition is thus become a remote contingency, and where law is almost necessarily inadequate unless it be made so strict as to forbid the good no less than the evil in private business enterprise, a new system of ethics is a matter of vital necessity for the American people. This new system must not regard the director as an individual pursuing private business of his own. It must not allow him to resent the suggestion that he shall conduct this business unselfishly. It must regard him as having moral responsibilities to his stockholders, to his workingmen, and to the consumers that purchase his goods or his services. In the absence of such an ethical advance, no political or legal solution of the so-called trust problem is likely to be effective. Demagogues will continue to meet it with prohibitions which do not prohibit. Visionaries will attempt to limit its abuses by semi-socialistic measures that are readily evaded. But each of these classes will tend to perpetuate the evils which it is trying to check. They are attempting to reform by improved legal machinery matters for which there can be no real remedy without improved commercial morality.

It is this interweaving of ethics, economics, politics, and education which gives to this volume its special value. It is not merely that it brings every question to an ethical standard, though it does that. It assumes, though we do not know that the assumption is anywhere in form stated, that ethics, economics, and politics are different aspects of one and the same complex social order, and that no education is complete which does not recognize all three aspects of that order. The disadvantage of the book is that it is composed of separate papers and addresses having no organic connection with one another. It is a series of fragments which nevertheless the thoughtful reader will discover to be parts of a whole. It makes us wish that the author could find the leisure to present in a connected treatise this organic unity of life which never needed more than now a clear statement, the understanding of which would do much to deliver us from the falsity of the old Manchester school on the one hand, which ignored ethics, and from certain of the Socialistic ideals on the other hand, which ignore economics.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Americanization of the World (The). By W. T. Stead. Published at the "Review of Reviews" Office, London, W. C., England. 7×9¾ in. 182 pages.

Ancient Catholic Church (The). By Robert Rainy, D.D. Charles Scribner's Sons, New York. 5½×8½ in. 539 pages. $2.50, net.

Reserved for later notice.

Apostles' Creed (The). By Arthur Cushman McGiffert. Charles Scribner's Sons, New York. 5¼×8¼ in. 206 pages. $1.25.

Reserved for later notice.

Art of Life (The). By R. de Maulde la Clavière. Translated by George Herbert Ely. G. P. Putnam's Sons, New York. 5×7¾ in. 342 pages. $1.75, net.

In these fascinating monologues M. de Maulde acts as both a critic of his countrywomen and their spiritual guide, in that true sense of the term which implies a revelation of the worth of ethical realities. Gay and grave by turns, sparkling and satirical, but earnest, with a light but penetrating touch, seeming at times to play with an idea, but ever intent on the deeper interest, in love with moral beauty as identical with truth and goodness, he urges women to fulfill their function of "moral maternity," to impart moral nourishment to the world, to transform it through the influence of moral beauty. Written for Paris, this is good for reading in New York, and wherever women are ensnared in materialistic aims and enjoyments. Its captivating style should insure it a wide reading.

Book of Days (A), 1902. Compiled by Frances Densmore, Red Wing, Minn. 5½×9 in. 99 pages.

Cat's-Paw (The). By B. M. Croker. The J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 374 pages. 50c.

Child's Garden of Verses (A). By Robert Louis Stevenson. Illustrated. Charles Scribner's Sons, New York. 5×7½ in. 76 pages. 60c.

A new edition in the tasteful form which these publishers have chosen for their series for

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school reading. The volume is illustrated and Mr. Lloyd Osbourne furnishes an introduction.

Church's One Foundation. Christ and Recent Criticism. By the Rev. W. Robertson Nicoll, M.A. A. C. Armstrong & Son, New York. 4½×7 in. 227 pages.

"The Church's One Foundation" is, according to Dr. Nicoll, Jesus Christ, as a divine Saviour suffering for the sins of the world, and rising from the dead to be the source of its life. The motto on its title-page might be, "He was delivered for our offenses, and was raised again for our justification." Christianity is, in Dr. Nicoll's view, a great supernatural revelation by means of a great historical fact. We agree with the results reached by Dr. Nicoll, though we should dissent from some details. His volume will be, we think, more helpful to those who already possess Christian faith and want it defined and strengthened, than to those who do not possess it and are seeking for arguments by which they may be convinced of its truth.

Colonials (The). By Allen French. Doubleday, Page & Co., New York. 5×8 in. 501 pages. $1.50.

A semi-historical story of the beginnings of the Revolution, with its early scenes in the wilderness about the Great Lakes. There is certainly plenty of incident, but to our taste the book is written in a high-keyed, abrupt fashion which is far from agreeable. The characters have little claim to be true to nature as individual creations.

Color of His Soul (The). By Zoe Anderson Norris. Funk & Wagnalls Co., New York. 3½×7½ in. 220 pages.

Rather clever talk about that land which the writer describes as lying between Altruria and Bohemia. We meet interesting types of New York people, both of the Fifth Avenue and East Side kinds, in the College Settlement and elsewhere. The little book has wit and good sense.

Constructive Studies in the Priestly Element in the Old Testament. By William R. Harper. Revised Edition. The University of Chicago Press, Chicago. 6×9 in. 151 pages. $1.

This is a good second to the "Constructive Studies on the Life of Christ" put forth from the University of Chicago last year by Professors Burton and Mathews. Based on the general results of historical criticism, its treatment of the various topics, such as worship and the laws and usages of worship, which are covered by the general term of "the priestly element," illustrates the development of religious thought under the influence of progressively clarified conceptions of God. By its constant promotion of Biblical study the University of Chicago is doing a most important work.

County and Town in England, Together with Some Annals of Churnside. By Grant Allen. E. P. Dutton & Co., New York. 5×7¾ in. 274 pages. $1.50, net.

We hope that the next edition of this book will be published in two volumes—one for the counties and one for the towns. The edition should be a complete one. Those with the necessary local lore, and above all with the enthusiasm and sprightly style of the late Grant Allen, might well carry out his work and give to us descriptions of the counties and towns omitted from the present volume. As Professor York Powell says in his preface, "The tale of a few counties and of many towns is not told, as I hoped, while Allen lived, that it might have been. But he never found opportunity for making needful personal acquaintance with [other] places. . . . He would not write of a place without having seen it, sharing in this the practice of Freeman. . . . It was a pleasant thing to go a walk with him [Allen]. The country was to him a living being, developing under his eyes; and the history of its past was to be discovered from conditions of its present." The late Grant Allen was at once a perpetual observer and the writer of clear, bright, and individual English. He shows us that the map of England is an epitome of English history. While this is the volume's greatest and most comprehensive merit, a subsidiary value lies in the fact that the book was written by the first man who ever convincingly put forward the præ-Celtic theory. He believed heartily that the Teutonic was not the only important and perhaps not the chief element in England's present population. His "Anglo-Saxon Britain," as well as the present volume, attests a profound interest in the making of England, and a thorough knowledge of the foundation work of present-day society there. Finally, it may be declared that in historical research the author was apparently not hampered by his strong political opinions or his Spencerian religion. "County and Town in England" is a valuable book to the ordinary tourist or resident in that country; but to the tourist who is also a student of history it is well-nigh indispensable.

Cosey Corner, or, How They Kept a Farm. By L. T. Meade. Illustrated. E. P. Dutton & Co., New York. 5×7½ in. 282 pages. $1.50.

The young folks of this story undertake farming to help their father and mother out of difficulties. Some pleasing pictures of English country life and a sound moral influence make this a commendable book for children.

Elements and Notation of Music. By James M. McLaughlin. Ginn & Co., Boston. 4¾×7½ in. 123 pages. 55c.

The definitions and statements in this booklet are terse and for practical purposes adequate. They include not merely Notation, but elementary information on such other subjects as Conducting, Voices and Instruments, Solmization, and, very briefly, even the structure of Chords.

English Chronicle Play (The). By Felix E. Schelling. The Macmillan Co., New York. 5×7¾ in. 310 pages.

Reserved for later notice.

Fifth String (The). By John Philip Sousa. Illustrated. The Bowen-Merrill Co., Indianapolis. 5×7¾ in. 124 pages.

Geschichten von Deutschen Städen. By Menco Stern. The American Book Co., New York. 5×7½ in. 420 pages. $1.25.

Guarding the Thoughts. By Loren B. Macdonald. (Upward Series.) The James H. West Co., Boston. 4½×6 in. 22 pages. 10c.

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Governor Thomas H. Hicks of Maryland and the Civil War. By George L. P. Radcliffe. (Johns Hopkins University Studies in Historical and Political Science.) The Johns Hopkins Press, Baltimore. 6×9½ in. 141 pages.

Herbarium and Plant Description: With Directions for Collecting, Pressing, and Mounting Specimens. By W. H. D. Meier. Ginn & Co., Boston. 9×11 in.

History of the Nineteenth Century Year by Year (A). By Edwin Emerson, Jr. Illustrated. In 3 vols. Vol. III. P. F. Collier & Son, New York. 1,024 pages.

This popular account of the history of the nineteenth century would have been more practically available if the events affecting any country—China, for instance—had been described in one instead of in a multitude of notices. This is the more to be desired since the accounts in these three volumes are well condensed and helpful. It is with something of a shock, however, that one advances, for instance, from the Boer war without any spacing directly to the Paris Exposition, and thence to the Ottawa fire. Of course there is always the index to fall back upon, but even this is not quite exhaustive enough; in it we find no mention of the Ottawa fire, for example. The work is prefaced by a translation of Gervinus's introduction to his projected history of the nineteenth century. As soon as the pamphlet appeared, half a century ago, Gervinus was placed on trial for high treason. He was convicted, sentenced to prison, and his work burned. As might have been expected, the introduction immediately became a classic in Germany and throughout Europe.

Homespun: A Study of a Simple Folk. By Annie S. Swan. Illustrated. E. P. Dutton & Co., New York. 4×7½ in. 176 pages. 75c.

How to Attract and Hold an Audience. By J. Berg Esenwein, A.M., Litt.D. Hinds & Noble, Cooper Institute, New York. 5×7½ in. 272 pages. $1.

Instructions and Devotions on the Holy Communion. By the Rt. Rev. A. C. A. Hall, D.D. The Young Churchman Co., Milwaukee. 4×6 in. 54 pages.

In the Paths of Peace. By Lily E. F. Barry. Illustrated. The Canada Engraving and Litho Co., Montreal. 5¼×8 in. 310 pages.

Reserved for later notice.

Latin Composition: For Classes Reading Cæsar. By Anna Cole Mellick, A.B. The American Book Co., New York. 5×7 in. 49 pages. 40c.

Laurel Song Book (The): For Advanced Classes in Schools, Academies, Choral Societies, etc. Edited by W. L. Tomlins. C. C. Birchard & Co., Boston. 7½×11 in. 320 pages.

The name of the editor, Mr. W. L. Tomlins, is a sufficient guarantee that musically this collection has been made in good taste and with a thorough knowledge of the need of combining for schools, academies, and small local choral societies what is popular as well as what is representative of the best composers. The collection may be heartily commended for home use as well as for use in classes and societies.

Life and Epistles of Saint Paul (The). By the Rev. S. W. Pratt. Funk & Wagnalls Co., New York. 4½×7½ in. 239 pages. 75c.

This is likely to be a serviceable book in Bible classes especially. The harmonical arrangement does not include the entire text of the Epistles, but so much only as is deemed adequate to exhibit the Apostle's history, teaching, and character. The compiler's maintenance that St. Paul wrote the Epistle to the Hebrews is rather surprising.

Lectura y Conversacion. By T. Silva and A. Fourcaut. The American Book Co., New York 5×7½ in. 141 pages. 60c.

Lessons from Greek Pottery. By John Homer Huddilston, A.B. Illustrated. The Macmillan Co., New York. 5×7¼ in. 144 pages. $1.25.

Reserved for later notice.

Life and Letters in the Fourth Century. By Terrot Reaveley Glover, M.A. The Macmillan Co., New York. 5½×9 in. 399 pages. $3.25.

For an all-round view of fourth-century life one must refer to Dill's work on "Roman Society in the Last Century of the Roman Empire." Mr. Glover notices it, for the most part, no further than men of letters were concerned with it. Of a dozen of these, Christian and pagan, he has made sympathetic and interesting sketches. Some of the writers, as Julian and Augustine, are fairly well known; others, like the epic poet Quintus of Smyrna, and the epigrammatist Palladas, are each but "the shade of a name," yet also worth knowing. Mr. Glover's verdict is worth recording: "The Church had absorbed all that was then vital in the civilized world." "The great note that distinguishes Christian from heathen literature is its fundamental gladness." Until recently classical scholars have been more interested in language than in men, and in the pure Latinity of the first century than in the writers of what it has pleased them to call the "bronze age" in contrast with the "golden." Mr. Glover has done well to call attention to this neglected tract of humane studies—"an age that can boast an Augustine and a Synesius in prose, a Claudian and a Prudentius in poetry."

Lyrics. By John Vance Cheney. C. C. Birchard & Co., Boston. 5×7¼ in. 172 pages.

Reserved for later notice.

Medley and Palestina: Poems. By J. W. De Forest. The Tuttle, Morehouse & Taylor Co., New Haven. 5×7½ in. 208 pages. $1.25.

Municipal Engineering and Sanitation. By M. N. Baker, Ph.B., C.E. (The Citizens' Library.) The Macmillan Co., New York. 5×7½ in. 317 pages. $1.25.

Full of significant facts and judicial comments. The subjects covered include the building, repairing, and cleaning of streets, the construction of subways, the elimination of grade crossings, the management of waterworks, the purification of water supplies, ice supplies, and milk supplies, the disposal of sewage and garbage, the protection of property from fire, the protection of health by plumbing regulations, the protection of comfort by smoke abatement and the suppression of noises, and, finally, a series of problems connected with the administration of various public works having an engineering or sanitation side. That which most impresses the reader is the wide range of observation from which Mr. Baker speaks—his work as editor of "Engineering News" having enabled him to follow closely the experiments that have been made in all parts of this coun-

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try. The reports of foreign engineers upon experiments abroad are also frequently used, but the work is better for American readers because American experience is kept constantly in the foreground. Such experience furnishes a much safer and stronger basis for deductions respecting the practicability of the measures for municipal betterment which public-spirited citizens and officials are everywhere considering.

Niels mit der offenen Hand. By Paul Heyse. Edited by Edward S. Joynes. D. C. Heath & Co., Boston. 4¼×6½ in. 105 pages. 30c.

Outlines of Botany: For the High School Laboratory and Class-room. By Robert Greenleaf Leavitt, A.M. The American Book Co., New York. 5¼×8½ in. 272 pages. $1.

Peace or War in South Africa. By A. M. S. Methuen. American Edition. (Reprint.) By Charles D. Pierce, 136 Liberty Street, New York. 6½×9¾ in. Paper bound, 10c.

One of the most interesting contributions, in our opinion, to the literature of the Boer war. In spite of the preface, which is inflammatory, unjudicial, and offensive to all who are not thick-and-thin supporters of the Boers, this pamphlet history is written in a calm, impartial, and entirely judicial style and spirit. The explanation of this difference is simple: the preface is written by the Boer Consul in this city; the book is written by an Englishman of standing and unquestioned loyalty to his country, who visited South Africa in order to determine for himself the facts in the case. He is evidently, we are glad to say, not one of those who believe in the false doctrine expressed by Stephen Decatur, "Our country! in her intercourse with foreign nations may she always be in the right; but our country, right or wrong!" Mr. Methuen has given in his first chapter the best succinct history of the politics of the American Revolution that we have ever seen.

Progress of Dogma (The): Being the Elliot Lectures, Delivered at the Western Theological Seminary, Allegheny, Penna., U. S. A., 1897. By James Orr, M.A., D.D. A. C. Armstrong & Son, New York. 5½×8¼ in. 365 pages. $1.75.

In the wide survey here taken of Christian thought through all its centuries the influence of the modern spirit upon a ripe and strongly conservative scholar is clearly apparent. Professor Orr strongly criticises the "new theology," but largely appropriates its conceptions. He does not seem clear from occasional confusion of thought, as in representing the doctrine of evolution as antagonizing the facts of sin and guilt reflected in the conscience; or, again, as in maintaining that the old doctrinal "system" is not overthrown by modern knowledge, while admitting both that its old forms must be replaced by new and that its fundamental conceptions have been changed. Instead of deity and humanity as two alien natures, according to the fifth-century creed, he recognizes their essential kinship as the basis of the divine incarnation. Instead of the old dualistic severance of nature and the supernatural, he recognizes their continuity, and the interpenetration of the one by the other. Passing by other particulars of this sort, one may observe that while Professor Orr holds firmly to the traditional belief that the Scriptures are adverse to all forms of "the larger hope" in the future life for the unsaved, he makes this large admission: "We feel instinctively that the last word has not been spoken in respect of the winding up of the affairs of a world involving the destinies of an incalculable multitude of immortal spirits." These references may suffice to illustrate the standpoint from which the growth of Christian doctrine is critically surveyed in this concise and lucid exposition, not without a polemical aspect toward Harnack and his school. It is in his conclusion that Professor Orr will carry the largest assent—viz., that, whatever be the progress of theology in the new century, the progress of Christian Ethic will be still greater in its translation of the thought of Christ into practical life.

Question of the Pacific (The): An Edition in English of the Work of Dr. Victor M. Maurtua. By F. A. Pezet, F.R.G.S. Press of George F. Lasher, Philadelphia. 6×9 in. 312 pages.

Riley Album (A): Ten Songs by James Whitcomb Riley. Set to Music by Rupert Hughes. Edward Schuberth & Co., 23 Union Square, New York. 8½×11½ in. 31 pages.

Rise of Commercial Banking Institutions in the United States (The). By Adolph Oscar Eliason, M.A. The University Press of Minnesota, Minneapolis, Minn. 6½×9½ in. 69 pages.

Robespierre: A Study. By Hilaire Belloc, B.A. Charles Scribner's Sons, New York. 5½×8¼ in. 387 pages. $2.

Reserved for later notice.

Selected Essays of Charles Lamb. Edited by Ernest Dressel North. Silver, Burdett & Co., New York. 4½×7 in. 108 pages.

This little volume, which is published in "The Silver Series of English and American Classics," has been prepared with exceptional care and intelligence by an editor who is not only thoroughly informed about his subject, but deeply interested in it. Mr. North has already given the world, in his "A Bibliography of Charles Lamb" and "The Wit and Wisdom of Charles Lamb," the fruit of thorough and loving study of one of the most genial and original English essayists. In this volume he has made a selection of seven characteristic essays; has supplied the book with a well-planned and well-digested introduction, which approaches the student from the right point of view and puts him in possession of the right kind of facts, with a chronological table, a bibliography, and with notes. The volume is a capital example of good text-book making.

Shakespeare's Plots: A Study in Dramatic Construction. By William H. Fleming. G. P. Putnam's Sons, New York. 5½×8 in. 467 pages. $1.80.

Reserved for later notice.

Shakespeare Studies: Macbeth. By Charlotte Porter and Helen A. Clarke. The American Book Co., New York. 5×7½ in. 144 pages. 56c.

The authors of this volume are also the editors of "Poet Lore" and of editions of the works both of Robert and Elizabeth Barrett Browning. They now offer to us, in addition to a critical study of the text of Macbeth and a synthetic study of its dramatic movement, a series of many suggestive questions based

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upon the plot and the characters of the play, together with a discussion of the supernatural as it appears in Macbeth, and of the language of the drama. The second half of the volume comprises extracts from the books which undoubtedly constituted Shakespeare's library, and by which he was strongly influenced. Thus the chapter on "Shakespeare's Modeling of his Literary Material" seems to us rather the most interesting in the book, comprising as it does a discussion of the links connecting the extracts from older authors with the play in hand, and of Shakespeare's remodeling, blending, and harmonizing of the older material. Our inquiry in the matter is not so much where Shakespeare borrowed his material as how he borrowed it.

Soul in the Unseen World (The). By R. E. Hutton. E. P. Dutton & Co., New York. 5×7½ in. 412 pages. $2.

Mr. Hutton's object is to develop the Anglican doctrine on this subject in sharp distinction from the Roman. Introductory to this the witness of antiquity, of the New Testament, and of the Church, primitive and patristic, mediæval, Greek, and Roman, is exhibited in a historical outline. Mr. Hutton agrees with Professor Briggs that the Church and the Bible are co-ordinate sources of authority, but disagrees with his admission of Reason to the same rank. What the Bible as interpreted by the general consent of the Church testifies is to him conclusive—an impossible position today in regard to the Old Testament at least. Nor is it clear how it is reconcilable with Mr. Hutton's finding in the parable of Dives and Lazarus a hope of future restoration. "The injury done to reasonable belief by the Protestant denial of any state of purification hereafter" is admitted: "we are able to believe that 'there is a Purgatory,' while we reject equally without doubt the 'Romish doctrine *concerning* Purgatory.'" The extraordinary impostures still perpetrated by the Church of Rome in regard to this are sharply exposed. The chief barrier to reunion with Rome is affirmed to be more in the doctrines taught by her priests than in the dogmas laid down in her decrees. Finally, the controverted subject of prayer for the deceased is exhibited in a guarded and reasonable manner that will commend it equally with the view that is presented of their progressive sanctification as a condition precedent to "heaven."

Stories of Country Life. By Sarah Powers Bradish. (Eclectic School Readings.) The American Book Co., New York. 5×7½ in. 170 pages. 40c.

Such Stuff as Dreams. By Charles E. Russell. Illustrated. The Bowen-Merrill Co., Indianapolis, Ind. 6½×9¼ in. 149 pages.

Studies in Music. By Various Authors. Reprinted from "The Musician," and Edited by Robin Grey. Charles Scribner's Sons, New York. 6×9 in. 339 pages. $2.50, net.

This is a handsome reprint of papers which have appeared in the English periodical "The Musician" on musical subjects and personages. Much of the volume is of temporary or at least of contemporary value only, but an essay on Brahms and a fine portrait of that composer entitle the book to a place among volumes of serious musical biography.

Theory of Prosperity (The). By Simon N. Patten, Ph.D. The Macmillan Co., New York. 5½×8 in. 237 pages. $1.25.

Scholastic to the last degree. To those who urged the introduction of political economy into the college curriculum in order that another branch might be pursued for enlightenment instead of mere mental discipline, it is a little trying to read page after page of philosophizing which makes easy things look difficult, and almost maddening to examine diagram after diagram which make simple things look involved. The men who gave life to the science of political economy, and caused room to be made for it in our universities, did not treat it in this way. The genius of Adam Smith which made political economy the study of statesmen was pre-eminently the genius of common sense expressed in common language, and every political economist who has affected public thought has had the same characteristics of mind and style. Many of the social observations in the concluding portions of Professor Patten's work are of decided value. What he says, for example, about the effect of race heterogeneity in retarding the acceptance of high social "standards" and weakening "the force of the principles and motives upon which common action depends" is singularly profound. But such observations cannot command the influence they deserve when they are buried in a mass of scholastic refinements. The tendency to such refinements has always been the besetting sin of university work, and it is most to be deplored in the treatment of subjects which vitally affect public policy.

Turquoise and Iron. By Lionel Josaphare. A. M. Robertson, San Francisco. 5×7¾ in. 104 pages. $1.20, net.

Reserved for later notice.

Valentines, Novelties, Cards, etc. E. P. Dutton & Co., New York.

Wales. By Owen M. Edwards. Illustrated. G. P. Putnam's Sons, New York. 5¼×8 in. 421 pages. $1.35, net.

The previous volumes of this series have set a standard of excellence and have also defined the limits and methods of treatment. This high standard and these sensible methods have been well kept in mind by Mr. Edwards. The volume gives just what the ordinary reader may want to know about Wales—its history, its race and their character, its great men, its language, its literature, and also its present national feelings and sympathies. It need hardly be said that the story of Wales abounds in dramatic and picturesque elements, and of these Mr. Edwards has made good use. The illustration deserves a word of special praise.

What is Shakespeare? An Introduction to the Great Plays. By L. A. Sherman. The Macmillan Co., New York. 5×8 in. 414 pages. $1.50.

That a recent note in this department should have designated one so well known to us as Professor R. W. Raymond as "the late Professor Raymond" has been cordially forgiven us by him, and will be, we trust, by our readers.

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Correspondence

The Problem in the Philippines

To the Editors of The Outlook:

Will you permit me to say in your columns that it seems to me that three-quarters of the difficulties enumerated in your article on "The Philippine Problem," in your issue of February 1, as standing in the way of granting the Filipino people independence, are quite imaginary and fictitious. The situation is certainly complex and difficult; but a multitude of these paralyzing doubts would surely dissipate and fly before a brave and manly resolution to supplant a policy of subjugation by one of fraternization. Does The Outlook really feel it to be important, for instance, to raise the question of woman suffrage in the Philippines—one point which you urge as troublesome—as a preliminary to granting self-government, any more than it was necessary to raise it in Cuba?

The question, too, of paying for education. I am convinced that half of our people do not know the facts as to the present work of education which we are carrying on among the Filipinos, and that your article can only have the effect of perpetuating the misunderstanding. "If we do not provide them with schools," you ask, "who will do so? Where will the money come from?" Where does the money come from now? Surely not from us. It comes from themselves; every cent of it is taken by us from their own small revenues, and expended by us for them as we please. I do not say that it is not expended wisely and well; but what I do say is that any assumption of financial credit or self-sacrifice on our part in the matter is ghastly hypocrisy. I certainly would not intimate that you would knowingly encourage such a notion; but I have heard it encouraged—as I have heard the number of miles of railroad and telegraph lines which we have built to facilitate the movements of our armies against the Filipino people enumerated among the "modern improvements" we were giving them!

I should like to ask whether it is not true, generally speaking, that we take from the revenues of these poor people for the educational service we give them, as well as for all other really constructive service, twice as much as we pay for the same service at home out of our own great revenues? I should be glad, for instance, if you would inform us definitely how much Congress appropriates for the salary of Dr. William T. Harris, our National Commissioner of Education, and how much we take from the Philippine treasury to pay the Superintendent of Education whom we have sent there. I should be glad if we could have published, for general information, some table of the salaries paid the various American officials out of the Philippine chest, with some comparison of the same with the salaries paid for similar services at home. Am I extravagant in saying that the American officials in the Philippines are paid (out of the revenues of the islands) twice as much as they would be paid at home, and that the burden even of the same salaries upon these people, in view of their incomes, would be five times as great as here?

In one word, is not all the good that is being done to the Filipinos, the education and the rest, all the really constructive work, something that they are paying for themselves, out of their own pockets, at the highest rate which we dare impose; while all the work among them for which it is possible to get any large appropriations of American money is the work of subjugation and slaughter? This seems to me the strict and solemn truth.

Boston, Mass. EDWIN D. MEAD.

[It does not seem to us the truth.—THE EDITORS.]

The Future of the Philippines

To the Editors of The Outlook:

An editorial in The Outlook of February 1, entitled "The Philippine Problem," contains these words: "No one wishes to keep an unwilling people who are able to take care of themselves in subjection to the United States authority. When they are able to be independent, if they wish for independence, the whole Nation will wish them Godspeed in their national career." We believe the following inquiry will be general: Why, then, does the

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mere mention of ultimate independence provoke such a protest—even a storm of wrath too frequently? Why such vigorous criticism of President Schurman's speech? Why the command, through the treason law, that no Filipino shall be permitted even to express a desire for independence, or to conceal the fact that he has heard another Filipino so speak? What of General Otis's declaration: "Shall we hold the Philippine Islands? Why, of course we must. They are worth all and more than we have expended on them. The Philippines are immensely rich, and from a strictly commercial standpoint are bound to be a paying investment"? Also the utterances of a speaker reported to have led the majority on the floor during the recent week's debate: "Right or wrong, the United States owns the Philippine Islands, and the Anglo-Saxon people, abroad or here, never have parted with an acre of soil when they have once owned it"?

INQUIRER.

The Padlocked Church

[The letter subjoined was occasioned by the following words of the Rev. Dr. W. S. Rainsford, rector of St. George's Church, New York, in his address at the Conference of the Federation of Churches of the city:

Open the church doors to all. I have tried it and it will go, and there is money in it. No people give to the support of the church like the working people if they feel that the church is their church.

It makes me indignant and angry when I walk down the avenues to see the fine churches with their pretty iron gates and the doorways with the name of the minister on one side and the name of the sexton on the other, but the door locked six days in the week. These churches seem to be run on the principle that if they are open on Sundays their work is done.]

To the Editors of The Outlook:

If you go to the house of a friend, do you not expect to find the latch-string out? If the place is bolted and barred, no bell-pull to call a porter and no porter to respond to the call, either that friend is not at home or that friend is not at home *to you*. A disappointment, a chill, settles over the spirit. What has happened? At least there might have been a card pinned on the door—"Called out, return soon." The doctors and the dentists and the lawyers do as much as that. A friend's message would surely be, "Come in and wait." Jesus says, "If these should hold their peace, the stones would immediately cry out," and to-day the stones of our churches are crying out against their custodians; their cries are full of discord—the spire-fingers point to heaven, "Look up! God is Love;" the bolted door, the padlocked iron fence, stab at you, "Stay out! God is not thinking about you; God is not at home; perchance He is on a journey. He could not trust you in his house, anyway. Jog on and try not to think hard thoughts." And so we do jog on the weary length of Fifth Avenue in the summer's burning heat or the winter's cutting blast, looking right and left for a temporary shelter—dodging into a flower-store to ask for some plant which in all probability they can't show up, stopping ten or fifteen minutes in one of the reception-rooms of the Waldorf-Astoria till the equilibrium of temperature is restored, then making a straight course to St. Patrick's Cathedral. Ah, how good it is to sink into the nearest pew and let the great silent spaces overarch one in a sort of vaulted benediction more like than anything else of human construction to "skies, the hollow of God's hand"!

There are glorious churches on either hand, spires and pinnacles glowing in the sunlight like the flaming tongues of Pentecost, sculptured angels singing, I suppose, "Good will to men," with the bells, gentle kindly saints dimly outlined on the darkened windows—how resplendent they must be from within, the light of heaven shining through their forms! These all are houses of God, dedicated to Him whose voice rings down the ages, no longer clear but muffled and smothered—"*I am the door*. Come unto me, all ye that are weary and heavy laden, and I will give you rest."

We could sit a while perhaps in the shadow on the stone steps; that would be a sort of hospitality: but there is the iron fence.

The Church is and always has been, from the time of Moses, full of symbolism—the daily sacrifice, the veil of the temple, our Lord's supper—what would the Church be without these things? These symbols were divinely instituted. Who was the man who invented the iron fence, and what did he mean by it? I am

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afraid he was a Puritan. Well, he made a mistake, he committed an impertinence, he dared to add his human word to the "Come" of Jesus, and the human word he added was "Go." The wonder is that Christian men and women are letting him talk to every passer-by through his iron fence—"Hear me first and you probably won't stop to hear anything else."

I say, down with the iron fence! I say, open those doors and let that voice of piercing sweetness reach the sidewalks unobstructed, with its heavenly "Come." There have been days when I, for one, would walk from St. Patrick's Cathedral on Fiftieth Street to Dr. Rainsford's church on Stuyvesant Square just for the sake of seeing that soul-cheering invitation—the true language of heaven—"Come in; rest and pray." An invited guest is sure of welcome, an invited guest enters boldly, enters and meets—God.

A PRESBYTERIAN.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

I have read your ideas so much in The Outlook of late that I feel that I can justly claim acquaintance. In conversation with clergymen of late years I have been repeatedly told that they thought it an error to consider the Bible as wholly of infinite origin; that, rightly viewed, it would be seen that there was dross mixed with the pure gold. Your own writings have helped to convince me that the opinions I had held for many years were founded in reason, and that this was true in regard to the Scriptures. But in all my research I have never been able to find any one who was able to give me explicit directions so that I might be able to distinguish the pure coin from the spurious. I have asked the question directly only to be answered, "I cannot tell." Or, again, "These questions lead to infidelity." More than one, even our pastor here, is interested to know if you can give us a guide. Your views on the question would be very thankfully received by

E. R. T.

Those who hold that the Bible is the record of a progressive revelation, culminating in the Person and teachings of Jesus Christ, will regard those teachings as the standard by which everything in the Bible is to be measured. Those who do not regard the Bible as a progressive revelation, but as a mature and complete one from the beginning, must reconcile, as best they may, the earlier teachings with those of the Master. The Outlook holds the first of these opinions. It is not true that the Bible contains any spurious coin, but it does contains some immature instruction. Christ marks the contrast very clearly when he says: "It hath been said, Thou shouldst love thy neighbor and hate thine enemy; but I say unto you, Love your enemies." To love one's neighbor is the first step in the lesson of love; to love one's enemy is the last lesson; there is nothing beyond that.

1. Will you tell me something of Lillian Whiting, authoress of several volumes of "The World Beautiful"? 2. When was the old shilling (12½ cents) withdrawn from general circulation in the United States?

I. T. McC.

1. Miss Whiting resides in Boston, and was for ten years literary editor of the Boston "Traveller." She has done much newspaper work, and her books have been well received. 2. The shilling was nominally supplanted by the act of 1792 establishing the decimal system for all public accounts. But as the rates of postage continued to require fractions of a cent (6¼, 12½, 18¾), the shilling and its half were needed until the fractional charge ceased with the introduction of the five-cent rate in 1845, and were common as late as 1850. A school arithmetic of that date mentions that at that time there were four shillings used in the United States, ranging in value from one-sixth of a dollar in New England to three-fourteenths in Georgia. In New England the 12½-cent silver piece was called a York shilling, and two of them were taken in trade as equal to 25 cents. If they were much worn they were usually crossed by two transverse scratches and then passed for 10 cents.

1. In Francis Newman's "Phases of Faith" he refers at length to the great influence exerted over him by an intensely religious character during his stay in Ireland as a young man. Has the identity of this person ever been disclosed? 2. Is there a volume of poems by Father Ryan in which the "Song of the Mystic" appears? 3. Is there any way of ascertaining the wealth per capita of the people of the United States and Great Britain respectively?

R. W. D.

1 and 2. Referred to our readers. 3. Ten years ago the aggregate wealth of the United States averaged about $1,000 per capita, and that of Great Britain about $1,300. New estimates, based on recent statistics, are now being prepared at Washington. By addressing the Census Bureau you might obtain the latest information now ready.

How does Lange's Commentary stand in comparison with others? Are there better ones? I don't want one very critical. Please give me your opinion.

M. N. W.

Lange's Commentary in twenty-five volumes (Scribners, New York) is a work of great erudition, and represents the stage of learning reached in the evangelical churches forty years since. Of course the major part of it is valuable still, but for the results to which Biblical criticism has advanced in the last generation it is superseded by the International Critical Commentary, which the same publishers are now bringing out.

What book or books would give the best and most unbiased description of the Roman Catholic faith as differing from the Protestant belief rather from a theological than a historical point of view?

F. H. P.

The best book of this sort within our knowledge is "The Fundamental Ideas of the Roman Catholic Church Explained and Discussed for Protestants," by Professor F. H. Foster (Presbyterian Board of Publication, Philadelphia).

Can any one tell me where to find a pretty little bit of English verse on the sun-dial at St. Mark's in Venice, which begins, I think, thus:

"There stands in the garden of old St. Mark
A sun-dial, stained and gray"?

D. Y. C.

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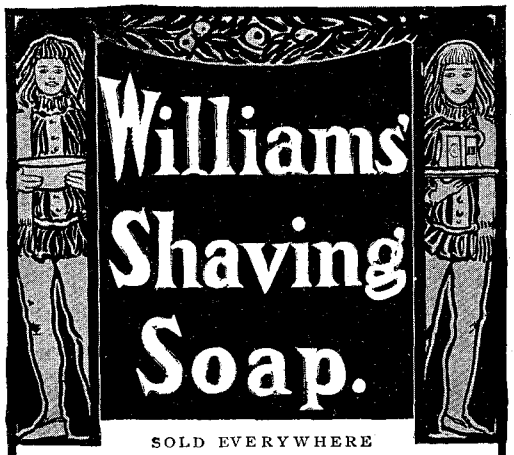

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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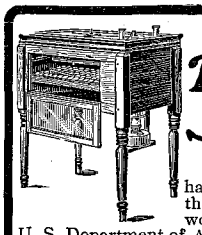

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